





**ABSTRACT**

**STRATEGIES FOR DEVELOPING YOUNG LEADERS THROUGH  
EFFECTIVE MENTORING RELATIONSHIPS WITHIN THE BETHEL  
CHURCH OF LIBERIA**

by

Jacob Meiporkoyah

This ministry project used a qualitative combined triangulation mixed method design to discover the diverse ways in which young leaders are mentored for the purpose of effective leadership roles in the future. The research consisted of interviews with church leaders who had been in ministry for over eight to eighteen years.

The findings revealed that the subjects viewed effective mentoring relationships as a key element in training and empowering leaders for future leadership roles in churches and/or organizations. An important factor in their desire for mentoring was to practice mentoring from a comprehensive perspective with the hope of helping or improving the leadership development patterns of Bethel Liberia Missions as have never been over the years. The findings used various types of mentoring, the nature of mentoring, and the practice of mentoring, which largely is supported by a historical and theological basis that arose from the review of relevant literature. The findings also suggest that during this study a mentoring shift occurred within the leadership of Bethel Liberia Missions. They became more oriented toward an effective mentoring program that could enhance their leadership development patterns.

The literature review examines the theological foundations of effective mentoring from the perspectives of Moses, Elisha, Jesus, and the disciples. Jesus exemplified these

kinds of mentoring relationships when he changed the lives of his disciples. Effective mentoring done changes the mentee's life and also enhances the growth and sustainability of the organizations or church, thereby continuing the trend of leadership for kingdom growth. The literature also addresses how leaders, both mentors and mentees, can change the churches through effective mentoring relationships.



## DISSERTATION APPROVAL

This is to certify that the dissertation entitled  
STRATEGIES FOR DEVELOPING YOUNG LEADERS THROUGH EFFECTIVE  
MENTORING RELATIONSHIPS WITHIN THE BETHEL CHURCH OF LIBERIA

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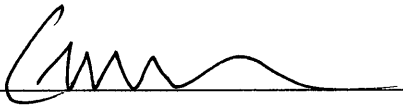
Jacob Meiporkoyah

has been accepted towards fulfillment

of the requirements for the

DOCTOR OF MINISTRY degree at

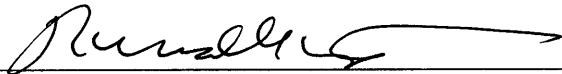
Asbury Theological Seminary



Mentor

May 9, 2014

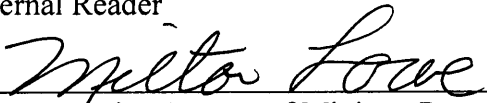
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May 9, 2014

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Representative, Doctor of Ministry Program

May 9, 2014

Date



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STRATEGIES FOR DEVELOPING YOUNG LEADERS THROUGH EFFECTIVE  
MENTORING RELATIONSHIPS WITHIN THE BETHEL CHURCH OF LIBERIA

A Dissertation

Presented to the Faculty of  
Asbury Theological Seminary

In Partial Fulfillment  
Of the Requirements for the Degree  
Doctor of Ministry

by

Jacob Meiporkoyah

May 2014

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## **ACKNOWLEDGEMENTS**

First, I want to thank the ALMIGHTY GOD for his grace and favor poured out upon my life that has allowed me to know Jesus, walk with him, and serve him for the past twenty-five years. Thank you Jesus for your love toward me! Then, I also want to thank several persons who have played significant roles in my life and in my pursuit of a Doctor of Ministry degree at Asbury Theological Seminary in Wilmore, Kentucky:

My wife, Margaret Wennie Meiporkoyah, who has loved and served me for the past seventeen years; our children, Jacob Bless Meiporkoyah, Jr., Daniel Meiporkoyah, and Jaclyn Favor Meiporkoyah, Josel Wennie Meiporkoyah, and the rest of the children who joyfully have supported me throughout the course of this study;

Rev. J. MacMarley Manlay, who has been my spiritual father for the past years in ministry and has mentored and supported me in all my education journeys over the last sixteen years of ministry;

Dr. George Weagba of the United Methodist Church in Monrovia, who recommended me as part of the Beeson 2010 Cohort;

Bethel Paynesville Mission Church, Pipeline Road, Monrovia, Liberia, and Bethel City of Hope Family, City View, Lower Johnsonville, who have loved and supported me as their pastor over the years. I love and appreciate all of you, and may the Lord richly bless you all;

Dr. Gregg A. Okesson, I want to say thanks for your help. You have not just been a mentor to me during this project; more than that, you have treated me like a brother and a fellow minister. You have worked with me so patiently regardless of all my weaknesses. You were very patient with me, and you guided me to the end of this project.

I want to express my sincere thanks and appreciation to you for your help. May the Lord richly bless you in return. Thank you!

Dr. Russell West, thank you for your meaningful contributions and willingness to help me fulfill this journey. Thank you very much!

To my parents, who mentored me from birth, thank you, Mom and Dad. Mom, although you are no longer in this world, the words you planted in me while you were still alive still live on; and,

The entire Beeson staff, who have supported and encouraged me in many ways throughout the course of this study. Thank you, Mr. Beeson for initiating this program. I am blessed to be one of the beneficiaries.

## CHAPTER 1

### PROBLEM

#### Introduction

Although *leadership development* exists on the cover of many books, this topic continues as an issue of concern within countries, corporations, and Christian organizations as well. One possible explanation for the abundance of books written about leadership development concerns the vast leadership vacuum within the world, including the body of Christ. Leadership, in the words of John Stott, is a word shared by Christians and non-Christians alike. Nonetheless, while they share the term, they feature different meanings (11) and authenticity. Building on the authenticity of Christian leadership, Gregg Okesson says,

“If Christian leadership is to be authentic in terms of its identity, then it must above all else see the image of God restored...the internal locus of leadership, as well as the purpose and intent toward which all leadership is directed” (The Image of God 30).

Although the world and the church share leadership but their practices are purely different from each other. The world, and churches as part of the world, desire leadership. To this end, the world and its churches are searching for authentic leaders worthy of imitation on a daily basis. The Arbinger Institute writes, “The leaders that people choose to follow are the leaders who are out of the box” and not leaders who are self-centered and self-focused (160). As the body of Christ, the Church needs leaders worthy of imitation.

However, church leaders and potential role models for young leaders themselves have many challenges. Not only do such challenges hinder senior leaders, they also

hinder the training processes of young leaders. This hindrance has become a major problem for churches, including the Bethel Church of Liberia.

In the words of Darlingston G. Johnson, “Bethel was established in 1986 with about seventeen persons attending the first service” (11). After four years, as he indicated, civil war began in Liberia, and the few members who scattered still kept the word of God burning in their hearts. Accordingly, when the war subsided, many of those members started churches in the areas in which they settled. Against the backdrop of this rapid growth was the lack of any set pattern in planting new churches or recruiting young leaders. As a result, each church was left to design its own pattern of leadership development. Here began the church’s problem with leadership recruitment. The more the church tried to overlook this need for leadership development, the more it continued to incur problems with ministers and ministries. As the African proverb says, “There’s no bad bush to throw away a bad child.” In other words, no matter how bad a child, parents will not get rid of him or her. As a result, Bethel was forced to incorporate these churches and pastors amid these challenges.

Building on the need for leadership development, Victor Cole writes, “[O]ne of the critical issues facing church in Africa today is a dearth of leadership [all due to the lack of interest in the development of young leaders],” which also affects trends in African political leadership (33). Leadership crises and demands have led to the destruction of many Christian organizations due to the incorporation of leadership styles of the world. As Brian J. Dodd writes, “Any trend to rely on secular leadership strategies, to equate ministry with management, has affected and inflated the thinking of almost an

entire generation of Christian leaders” (11). Christian and non-Christian shared the term of leadership but in practices, it is completely different.

An examination of the leadership crises facing churches gives rise to fundamental questions regarding the strategies senior leaders currently use in the process of developing young leaders. These questions include inquiries regarding strategies senior leaders of the Bethel Church of Liberia currently use to recruit, train, and develop young leaders through mentoring relationships; the effects of these current strategies on the mentoring relationships of young leaders; and the elements of the current leadership development model for mentoring relationships that can be used to develop an effective mentoring relationship model for the Bethel Church of Liberia. These questions raised serious challenges for churches in Africa, especially Liberia, a country gradually recovering from fourteen years of civil war.

The church’s greatest challenge today is not to build a cathedral; rather, the church’s challenge lies in developing Spirit-filled leaders of character capable of leading followers to the point of meeting Christ. The church today possesses great potential to influence the future, but now is the time for senior leaders to begin thinking about ways to impact future leaders. According to Bill Hybels, “The potential of the church is unlimited ... the potential of the local church is almost more than it can grasp. No other organization on earth is like the church” (23). With such potential, the Church can do even more regarding leadership development, especially as it relates to investing into young leaders’ development. Churches and organizations are looking for leaders to guide and impact the next generation. Today many nations, companies, and even churches desire excellent leadership. As John Edmund Haggai writes, “Leadership begins when a

vision emerges” (30). In other words, leadership involves imparting wisdom and improving the lives of those upon whom the future rests. Experienced leaders need to begin with a desire and vision to influence and move people forward for the better of the ministry in the future. To that end, J. Oswald Sanders writes, “Leadership is the ability of one person to influence others to follow his or her lead” (27). Persuading people to follow a leader who can influence them to discover and fulfill their unique leadership roles is the goal of leadership development. Therefore, the development of a strategic model program and proposed pattern for young leaders’ training and development requires evaluation through an established theological and theoretical framework.

The project and its conclusions suggested strategies for effective mentoring relationships in the pattern of leadership development within the churches of Bethel, a Pentecostal charismatic church. Senior church leaders’ neglect of this responsibility not only has led to a lack of efficiency in ministry but also has hampered the productiveness and effectiveness of young leaders, which in turn has brought about a rapid decline in churches and denominations.

In addition to creating problems for churches, this lack of leadership also has created problems within the political settings of African nations. The root of this problem extends to the homes within African communities and to the nation at large. In previous generations, parents, uncles, aunts, and older siblings cared for children and mentored them with future development in mind. However, in current African society, such generational modeling and mentoring rarely occurs in as widespread a manner as in years past. While some people assume that responsibility for this problem rests upon the older generations, other people view responsibility for the problem as resting upon the younger



generations. The younger generation is accusing the older generation of neglecting them, while the older generation is accusing the younger generation of ignoring their counsel and advice. A more moderate view might see that both generations bear some responsibility for this problem. Effective mentoring strategies are needed in order to bridge this gap of leadership development through continued supervision and evaluation. Such leadership development practices then might flow from the church into the nation at large.

Three basic reasons support the importance of this research. First, leadership development was a key component of the ministry of Jesus and the apostles. The apostle Paul had a compelling vision for developing future leaders in the early church. Second, too many churches and leaders have problems because ministers lack sufficient training and development in order for their respective ministries to have a positive impact. Third, while church planting and evangelism is of utmost importance, these pursuits will enjoy greater success if ministry leaders develop strong theological frameworks in order to assure leadership continuity, which involves passing down leadership traits to younger persons with future leadership potential.

### **Purpose**

The purpose of the research was to discover a mentoring model to enhance the leadership development of young leaders by evaluating current practices of senior leaders within the Bethel Church of Liberia in order to strengthen patterns of church leadership.

### **Research Questions**

Strategic effective mentoring relationships are the keys to leadership development for the survival of any organization, both in religious and non-religious settings. As Bobb

Biehl writes, “[M]entoring is a critical link in developing, protecting, and optimizing Christian leaders for the next century” (xiii). Furthermore, when speaking about the necessity of mentoring, Tim Elmore writes that impacting the world is impossible without the “one to one” ministry of mentoring (21). By examining and evaluating the strategies of leaders’ development through mentoring relationships, this project addressed the proposed research problem of young leaders’ development. Accordingly, this research provided an opportunity to address the problem through systematic, empirical inquiry. The research carried out this purpose by addressing the following research questions:

### **Research Question #1**

What strategies are currently used by senior leaders of the Bethel Church of Liberia to recruit, train, and develop young leaders through mentoring relationships?

### **Research Question #2**

How are these current strategies impacting—negatively or positively—the mentoring relationships of young leaders in the Bethel Church of Liberia?

I guided the selected methodological approaches in order to address the research problems and achieve the goals of the research. Answering the research questions provided an understanding of the strategies senior leaders have been using in the recruitment, training, supervision, and evaluation of young leaders, and how these patterns have been helpful.

### **Definition of Terms**

This research featured five key terms that require a clear understanding in the context of this project.

## Leadership Development

Graham Horsley defines leadership as “the ability of the leader to get men and women to do what the leader wants because they want to” (135). In addition, regarding the definition of leadership, Bill Joiner and Stephen Josephs define leadership “as the ability to take wise and effective actions amid complex rapidly changing conditions” (18). They also asserted that leadership has much to do with personal qualities an individual brings to the mission, such as the ability to challenge and inspire others to go beyond what they think is possible (18). Building on the personality qualities of leadership, Eddie Gibbs writes, “Leadership is profoundly influenced by the context and the personality of the individual” (30). Expounding further on the definition of leadership, J. Robert Clinton writes, “Leadership is a dynamic process in which a man or woman with God-given capability influences a specific group of God’s people toward His purposes for the group” (14). Therefore, for the purposes of this research, *leadership* refers to the manner in which a leader, peer, or a group can use his, her, or their respective capabilities to mentor an individual with the purpose of influencing him or her to fulfill God’s purposes for his or her life. Leadership also refers to the actions of a Christian leader to influence a specific group of people toward the purpose of God for their lives.

## Young Leaders

This research defined *young leaders* as assistant pastors and/or ministers in a developmental process under the supervision of a senior minister. The purpose of this supervision is to influence and develop the younger minister to fulfill his or her goal for training and development. In each local church within Bethel, the responsibility for

selecting and appointing an assistant pastor rests solely upon the senior pastor. Once the senior pastor finds said person faithful and committed to his or her vision, he or she make his choice based on the person's commitment to the local fellowship.

## **Mentoring**

The concept of *mentoring* was featured throughout this research, and I adapted this project's conception of mentoring from the definition offered by Clinton:

Mentoring is a relational process between mentor, who knows or has experienced something and transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it facilitate development or empowerment. (40)

Mentoring is a relationship in which a senior leader, who knows and has acquired some skills that the protégé has not acquired and/or experienced, transfers those skills to the protégé. The process of transferring skills, knowledge, and resources involves enhancing the development of the protégé. This transfer occurs over period of time depending on the nature of the relationship.

## **Senior Leaders**

This research defined *senior leaders* as those leaders who had planted and led congregations of over 250 members, pastored over ten years, and developed young and inexperienced ministers over the last five years within Bethel.

## **Effective**

The American Heritage Dictionary defines effective as having the intended or expected result; serving the purpose (416). Therefore, for mentoring relationship to be effective it must have the desired results intended for leadership development and

deployment. Mentoring must be adapted in ways that will produce the desire impressions or responses.

### **Effective Mentoring**

Effective mentoring can be measured in a variety of ways. However, for this study, mentoring is considered effective as reviewed in the literature when

1. it constructs healthy mutually beneficial and life-giving relationships for both the mentor and the mentee;
  2. it nurtures the mental, spiritual, and physical development of the mentees;
  3. it collaborates to create a relationship that supports and/ or enhances the career development of the mentee;
  4. it provides social and emotional support for the mentee;
  5. it offers acceptance and confirmation, that is, having someone who can stand for the mentee in time of validations;
  6. it supports and counsels the mentee during and after the mentoring process;
- and
7. it provides opportunities for development and facilitation of the learning process of the mentee's development.

### **Ministry Project**

I designed the ministry project according to the first two research questions I developed. First, I interviewed the ten leaders selected from the Bethel Church of Liberia to determine their respective understandings of mentoring, how they were mentoring young leaders in their respective congregations, and how church leaders can improve the process of mentoring in the ministry. I based this interview on the research questions,

which asked about the strategies currently used by senior leaders of the Bethel Church of Liberia to recruit, train, and develop young leaders through mentoring relationships and the effectiveness of such strategies and how senior leaders can improve on the development of young leaders within the ministry. This interview was conducted among cross sections of selected leaders of Bethel Liberia Missions. Second, I evaluated the current practices of young leader development through mentoring relationships by designing a questionnaire based on the research questions, which sought to discover how these current strategies were impacting the mentoring relationships of young leaders in the Bethel Church of Liberia. These questionnaires were distributed to ten selected leaders who participated in this study from the Bethel Church of Liberia. The data from these findings gave me a basis from which to work. The leaders described their experiences in a positive manner; specifically, they discovered the current deficits in their ministries and also gained an understanding regarding mentoring.

### **Context**

The research for this project occurred in the context of a typical denomination in Liberia called Bethel. Bethel World Outreach Ministry International, Inc. is a group of Pentecostal churches that begun as Bethel Full Gospel Church in 1986. Rev. and Mrs. Natt Friday, after graduating from Oral Roberts University in the United States, started the first local Bethel church in the Larkpasee community of Monrovia, with seventeen initial members. However, Bethel soon experienced rapid and solid growth through the use of a cell group ministry called the “Covenant Family System,” introduced by Rev. Johnson, who assumed the leadership role from Friday just before the onset of the civil war in 1989. In 1989, just before the civil war started in the northern part of Liberia,

Bethel began gaining prominence among the Pentecostal Churches of Liberia with a rapid and steady growth in membership. This steady growth likely occurred due to the Covenant Family System; the Bethel Hour, a television program; and the Bethel Trumpeter, a Bethel newsletter. With this rapid growth in membership, the church was forced to move from one building to another until the eruption of the civil war. By the time the war was approaching Monrovia, Bethel had not planted lots of churches but had Covenant Family groups running in almost all the communities, led by lay leaders who were passionate about spreading the gospel. This steady growth helped Bethel become one of the leading Pentecostal churches in Liberia. However, when the civil war entered the capital city, Monrovia, and the members spread throughout the country, villages, and other countries with the gospel, they began planting churches.

During this time, the need for training and procedure became more real and challenging for the leaders of the church. Although some of these pastors were not trained to start churches, they began planting churches wherever they found themselves. Bethel found itself needing to incorporate these pastors' fledgling congregations regardless of the pastors' shortcomings. Despite these pastors' weaknesses, Bethel's leadership kept the pastors and provided training for them along the way. These problems still present a challenge for Bethel; therefore, the need to address these challenges is real.

### **Methodology**

This study used the combined triangulation mixed method design in order to determine and establish the purpose of the research. According to John W. Creswell and Vicki Plano Clark, the use of a mixed method design serves to "provide a better understanding of research problem and question than either method by itself" (535). I

designed Bethel Semi-Structure Interview Questions (BSIQ) (see Appendix C) and Bethel Structure Questionnaires (BSQ; see Appendix F). I first asked the leaders to sign an agreement form outlining the expectations and requirements for the interview and provided for them an idea of what to expect (see Appendix B). According to Suzanne Ghais, “Interview is time consuming” (51). As a result, I wanted interviewees to know what to expect. These assessments helped me determine a baseline for the interview. In addition, I provided each participant with the appropriate questions beforehand to help them prepare and to give them an idea of what to expect. Second, I designed the questionnaires for the young leaders and had them sign the contract form (see Appendix E). Once they completed the forms indicating their willingness, I distributed the questionnaires to the participants.

### **Participants**

The research was conducted among pastors of the Bethel Church of Liberia. To that end, I selected five senior leaders from five congregations of Bethel churches based upon their long outstanding service in ministry and roles in leadership development. First I established their respective years of ministry experience, the number of leaders they had impacted, and their respective roles in helping to develop young leaders for future deployment. I selected the second group of leaders based on their respective ministry roles. To that end, I chose five young leaders based on their respective levels of expertise in leadership roles over their years of congregational service.

I carefully interviewed the ten pastors I had selected in order to discover a mentoring pattern that could be used to enhance the leadership development pattern of the ministry.



## **Instrumentation**

I used two major instruments in the course of this study, namely, the BSIQ (see Appendix C) and the BSQ (see Appendix F). I used a mixed-method triangulation design to collect the data. I designed the BSIQ to help me determine the leaders' respective understandings of mentoring and establish a clear pattern for the development process of young leaders within the local church. I first distributed a cover letter informing participating pastors of the nature of the survey, and I also asked them to sign a permission form of authorization. Finally, I designed the BSQ to help me determine the effectiveness of the current models of mentoring relationships between young and senior leaders in order to establish a theological pattern of leadership development through mentoring models by considering the recruitment, preparation, deployment, supervision, and evaluation of leaders in the local churches of Bethel Liberia National Missions. These leaders also received a letter of consent and a permission form of authorization.

## **Variables**

The intervening variables included the social, cultural, and educational barriers confronting participants. Other intervening variables consisted of the challenge of ensuring participant cooperation and the need for complete and accessible Internet service.

## **Data Collection**

This project covered a period of two months (October to November 2013). To collect the data, I used two major instruments, including the BSIQ and BSQ (see Appendixes C and F). I piloted the BSIQ for mentors and mentees, a total of ten leaders of Bethel Liberia National Missions. I distributed the second instrument, the BSQ, to the

leaders after they completed the interview. Data collection occurred within these timelines, and I developed a mentoring model based upon the findings from the research questions.

### **Data Analysis**

In a fashion typical with qualitative research, data collection and analysis happened concurrently. I transcribed all data obtained through audio recording into Microsoft Word documents, and I used the data from handwritten questionnaires and transcript them into one document. I carefully read through the transcripts and handwritten questionnaires searching for patterns. I grouped identified patterns and themes by reading field notes and transcripts, writing down the main ideas, asking questions about each interview to understand principal meanings, grouping together similar concepts, coding topics into Microsoft Word, reviewing the recorded data, developing and coming up with descriptive groupings, and finally, determining which groupings were related and thus could be put together into themes (Creswell and Clark 155). The reduction of the data into these various themes helped me understand and make sense of the data collected.

In order to guard against personal bias, I asked an expert reviewer, one of the Ordained Council Members and a college president, to evaluate the selected interview audio recordings and transcripts with his corresponding observations, interpretation, and comments.

### **Generalizability**

The study provided insight regarding the successful implementation of the findings, which served to establish an effective mentoring model within the Bethel

Church of Liberia. Leaders eagerly embraced the idea of the model and noted that it would serve as a guide for both senior and young leaders.

Recognizing that many studies have been done in the field of leadership development through mentoring from a western perspective, I built the current project in light of the existence of knowledge from these western authors as well as from the African perspective.

The experience in Liberia among churches, especially Pentecostal churches, demonstrates the generalizability of this research. To that end, this study on effective mentoring models of leadership crossed cultural, religious, denominational, social, and educational barriers when appropriate steps were taken to contextualize the principles in the churches of Liberia.

### **Theological Foundation**

The idea of mentoring has come into sharp focus in modern years within organizations in business, education, and religious settings. Many experts have written books and hosted seminars to describe and teach the basic theory of mentoring (e.g., Stanley and Clinton; Maxwell, *Mentoring 101*; Tony Dungy and Nathan Whitaker; Biehl, A. B. Bruce, Gunter Krallman, and Gordon MacDonald). The word *mentor* originated in Greek mythology. Ron Lee Davis describes mentor as “a friend of Odysseus entrusted with the education of Odysseus’ son Telemachus” (15) who provided guidance and instruction in the absence of his father. The character of Mentor demonstrates the perception of mentoring. According to Paul D. Stanley and J. Robert Clinton, mentoring is a relationship that involves sharing:

Mentoring is a relational process in which a mentor, who knows or has experienced something, transfers that something (resources of wisdom,

information, experience, confidence, insight, relationships status etc.) to a mentoree at an appropriate time and manner, so that it facilitate the development or empowerment. (40)

The push for leadership development depends upon mature leaders showing the young leaders care and a desire for substantial involvement in the young person's life as the young person provides some service for the mature leaders in appreciation of his or her guidance. From an African perspective, the protégé provides a range of services for the mentor. The senior leader initiates the relationships because he or she has a better understanding of what the young leaders need in terms of instruction and supervision. Most successful biblical leaders had mentors along the way who directed and gave them confidence during their lives. For example, Moses mentored Joshua, Elijah mentored Elisha, and later Barnabas mentored Paul, and Paul mentored Timothy. Speaking of the relationship between Paul and Timothy, H. L. Willmington explains that from the outset, Timothy was chosen, circumcised, and raised by the apostle Paul (487). Mentoring is not limited to relationships between older persons and younger persons; it also can occur between people of the same age group. Without doubt those mentors made a profound influence in the lives of mentees or young leaders.

This research centered on the spiritual impact that mature, caring, and godly leaders had on the lives of the vulnerable young leaders in the congregation. Scripture contains real life illustrations of spiritual mentoring relationships between matured and young leaders. To establish a quick look at the Biblical basis for this kind of ministry, the following Scriptures have some brief application of the process of mentoring:

But we proved to be gentle among you, as a nursing *mother* tenderly cares for her own children. Having so fond an affection for you, we were well-pleased to impart to you not only the gospel of God but also our own lives, because you had become very dear to us. (1 Thess. 2:7-8, NASB)

The apostle Paul speaks of imparting his life into the lives of the Thessalonian believers because they were so dear to him. He imparted blessings to them so they could impart blessings to others. The development of leaders was so preeminent in the ministries of Paul that traces of leadership development exist in almost all of his epistles. The goal was to develop leaders that would develop other leaders. In one of Paul's epistles to Timothy, he emphasizes the principle of chain leadership development: "The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also" (2 Tim. 2:2). In the above verse, Paul specifically informs Timothy to pass on what he has been taught. Paul knows he has invested in a young man who had the ability to produce other leaders. The mentoring instructions were simple but to the point. Multiplication of leaders was the primary goal of his life through an effective mentoring relationship. Davis describes "mentoring as a process of opening one's life to another, of sharing one's lives with other, a process of living for the next generation" (16). This process of living for the next generation was evident in Paul's life. He tells Timothy, "Commit to faithful men, who will teach others also" (2 Tim. 2:2). In other words, Paul tells Timothy not to break the chain, but instead to keep it connected. He also stresses this principle when he was writing to another leader he had produced, Titus:

But as for you, speak the things which are fitting for sound doctrine. Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance. Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, so that they may encourage the young women to love their husbands, to love their children, *to be* sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored. Likewise urge the young men to be sensible; in all things show yourself to be an example of good deeds, *with* purity in doctrine,

dignified, sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us. (Tit. 2:1-8)

These Biblical passages and many other examples in the Bible form the basis of a true mentoring relationship and its effect on leaders' development. Mentoring takes work and requires reliable, sacrificial love and a willingness to invest or share life and time with a friend, a colleague, or a younger brother or sister in order to encourage or learn from said relationship how to impute good leadership traits. This type of mentoring relationship demands loving said leader through failures and immature behavior and helping him or her mature into a life of service for the ministry of the Lord.

The Gospels express a recurrence of the same pattern in order to keep the chain of leadership development from one generation to another. Jesus Christ, in the Gospels, emphasized the importance of leadership development, and he established the pattern when he led twelve close apostles up to the time of his crucifixion. This type of mentoring exposed Jesus to sacrifice, vulnerability, and ultimate death. In those instances when Jesus was with his disciples, he stressed the importance of developing leaders' character, expertise, and mentality. He believes these qualities as necessary for effective leadership within ministry. Jesus taught disciples how to build their character as leaders in ministry formation, and he impacted their lives by teaching them the basis through preaching and teaching of the word. More specifically, he took them through a period of three challenging years of hands-on training and mentoring. Jesus was educating and preparing these young leaders to take over the ministry for him. His mentoring relationship was very brief but impactful. The disciples of Jesus followed a similar pattern of leadership development; however, one disciple in particular, Paul, had great impact on the Christian movement.

The Apostle Paul demonstrated a great commitment to mentoring men such as Timothy, Titus, and others, to whom he referred as his sons or fellow workers in the Lord (Tit. 1:4; 1 Tim. 1:2; 2 Tim. 2:1). In 2 Timothy 2: 2, Paul writes, “The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.” Here, Paul was instructing Timothy, a young man, who had been mentored and entrusted with leadership traits to entrust the same traits to faithful men who would pass them on to others. Furthermore, when he writes, “to faithful people who will be able to teach other also,” he emphasizes the idea of mentoring relationships. Paul, here, stresses the importance of helping the gifts of the protégé flourish. This type of relationship will produce leaders who are not just very effective in their assigned fields but also have great influence upon their followers. Henry T. and Richard Blackaby write, “Leaders without followers are not leaders” (86). Every Barnabas must have a Paul, every Paul must have a Timothy, every Timothy must have a faithful man, and every faithful man must have a follower. As such, the previous examples illustrate four generations. Paul, the first generation, instructed Timothy, the second generation, to transmit what Paul had received to the third generation, the faithful men, who would in turn deliver the same to others who constituted the fourth generation. The purpose was to keep the chain of leadership continuing to the next generation. Paul clearly taught and demonstrated the need to devote close time with growing leaders in order to build them up as leaders for future generations by effectively influencing them through hand-on training and experiences.

This project found its theological foundation in the ministries of Jesus Christ and the apostle Paul. In the review of literature, this establishment will be developed further

through an investigation of these two ministries and will be linked to the wider biblical picture relating to leadership development. To that end, this research considered leadership development from a Christian perspective and how it occurred and then demonstrated how principles of New Testament leadership development through mentoring relationships can be reproduced appropriately into leaders' development process in the present context.

### **Overview**

Chapter 2 of this research presents the examination of the literature on the subject of the common practice of mentoring within the Bible with special emphasis on the early church, the theological implication of the mentoring model, the influential processes undergirding effective mentoring relationships, holistic Christians mentoring, and a consideration of the cultural, educational and social factors as they relate to mentoring in the Bethel Church of Liberia from an African perspective.

Chapter 3 outlines in a detailed format the methodology used in conducting the study by looking at the research hypothesis, populations and participants, the design of the study, data collections, and analysis. This chapter also considers the ethical procedures, the variables, and the expert review.

Chapter 4 examines the data collected; including questionnaires to senior and young leaders of Bethel Liberia National Missions, and Chapter 5 evaluates and interprets the data.



## **CHAPTER 2**

### **LITERATURE**

#### **Introduction**

Mentoring in various aspects of church leadership development holds potential for helping young leaders' development within congregations, especially in Africa. As Carl F. George asserts, "The central leadership task of the church, after hearing from God, is to develop leaders" (46). A review of literature on mentoring as a pattern for church leadership development supports this observation and leads to the discovery of several themes guiding this research. I first examined the historical background and theological framework for mentoring as an effective model for leadership development. Mentoring relationships are an element for churches' and organizations' leadership development because of the personal and organizational transformations produced by such a relationship. The importance of relationship and community comes from a Trinitarian nature, explored in this review according to Stephen Seamands' analysis. Following this significant observation, this review will consider key Old and New Testament relationships that describe the biblical aspects of mentoring.

The key section on biblical literature considers the mentoring relationships of Jesus with his disciples and the apostle Paul and Timothy. Jesus' and Paul's mentoring strategies existed for the primary purpose of young leaders' development for future leadership roles. Investigating the nature of their relationships and influences upon leadership development establishes the ground of this research.

The next section examines mentoring from an African and Liberian perspective, with special consideration for the factors hindering or contributing to the development of

young leaders in Africa and more specially, Liberia. This section also considers Bethel as a ministry and its leadership challenges. After reviewing literature on mentoring from the Bible and from African and Liberian perspectives, the literature review examines the definition of mentoring in comparison to coaching and discipleship and also looked at the types and nature of mentoring. Finally, the literature review discusses the practice of mentoring and the pitfalls to avoid when mentoring. The analysis and discussion of the biblical, African, and Liberian perspectives, as well as the contemporary perspective on mentoring literature helped established the importance of this study. Churches and ministries yearning for the development of young leaders in Liberia and elsewhere in Africa will benefit greatly from this research project when applied in a culturally appropriate manner.

### **Historical Background of Mentoring**

To begin a process of considering the practice of mentoring, the historical setting of the practice of mentoring or how the idea developed historically is important.

Traditionally, mentoring has played a major role in the development of humanity. Mentoring has been of old and has been one means by which leaders were developed.

Davis comments on the traditional nature of mentoring:

Mentoring is not a new idea. In fact, mentoring used to be the *only* means of transmitting values, skills, and character qualities from one generation to the next.... [A]pprentices learned not only the skills and craft of their trade, but such intangible dimensions of their calling as pride of craftsmanship, integrity, honesty, diligence, and commitment to excellence. (19)

Throughout history, mentoring has been one of the primary means of leadership development. In fact, before scholars discovered the art of mentoring, it long had been taught and practiced by the Triune God. The relational nature of the triune God offers a

clear example of mentoring relationship. Besides, the Bible reveals several instances in which God mentored one generation after another. Accordingly, God allowed one generation to mentor another generation, used one man to mentor another man, and one woman to mentor another woman so each generation would have followers and the chain of leadership will continue. As C. Peter Wagner explains, leadership is earned and having followers is the test of any leadership or generation (103). Any leader without a follower is not a leader at all. Therefore, each generation must impact another generation in order to have followers. From a theoretical analysis, mentoring has been the primary means of leadership development. One reason for the current leadership gap in many countries, organizations, companies, churches, and families concerns the lack of effective mentoring relationships. The neglect of this practice by generations of senior leaders has hindered not only the growth and the development of young leaders but also the transfer zone, or leaders' legacy. One generation leaves and the next generation does not know what to do or where to begin, because no transfer of leadership values occurred. The church needs mentors to develop leaders to whom they can entrust leadership responsibilities. Nonetheless, leadership must begin somewhere. In order for the mentoring process to be effective, someone has to serve as the guide:

In this Greek tale, King Odysseus of Ithaca entrusted his only son, Telemachus, to the care and training of his wise friend, Mentor, while he himself went off to war. In the character of Homer's Mentor, we find components of wisdom, caring, and commitment to training the next generation—all essential ingredients for the making of a mentor. (Davis 15)

Here, Mentor acted as wisdom personified as he guided the young Telemachus into becoming an adult and used his vast knowledge and experience to propel the young man into his future.

According to Biehl, “Mentoring is a network of relationships” (xiii). He further describes mentoring as the most critical action leaders can take today to prepare and protect the next generation of Christian leaders (xiv). Mentoring relationships have long been a form of tradition through which information was passed from one generation to another. This tradition of passing on information from one generation to the next has been practiced through the ages, even in the Greek Philosophical schools (Keener 626).

This understanding of mentoring is still influential in many ways today, especially in the West where mentoring has been seen and practiced in many ways. With an abundance of materials on the development of mentoring relationships over the years especially in the west, the concept of mentoring has even taken a wider scope. Nonetheless, the availability of mentoring materials in some cultures is somewhat limited. In these cultures, the model of mentoring is seen in the society in many forms such as uncles, aunts, fathers, mothers, brothers, sisters, relatives, and friends. According to S. O. Abogunrin, “The proliferation of churches all over is partly due to problem of bad mentoring” (119). In Africa, many kinds of helping relationships exist, but they are not effective mentoring relationships. In fact, providing assistance is part of the African nature, especially for the older and needy. The African culture revolves around communal relationships that involve humility. Notwithstanding, not all helping relationships in an African culture are mentoring relationships.

### **The Biblical Basis of Mentoring**

Following the previous consideration for the historical foundation of mentoring, next the biblical practice of mentoring will be explored in order to establish a deeper understanding. This process of leaders influencing a specific group is done through

mentoring. Before scholars began study of the word *mentoring*, Scripture long had recorded such principles as practiced both by God and by humanity. Regarding the practice of mentoring, Davis writes, “It’s a principle as old as the world of God” (21). Throughout Scripture, important relationships occurred between great leaders whom God used to accomplish his plans for leaders development. These relationships serve as a key element for the preparation of future leadership, and this research classified these types of relationships as mentoring. Mentoring was a key means by which God trained men and women for leadership roles. Therefore, the theological foundation for this study is rooted deeply within the Bible.

Biblically, the centrality of the relationship and community is reflected in the nature of the Trinity. The idea of relationship began with the Trinity. The existence of the Triune God strongly depends on the relationships among the three persons of the Godhead. As Seamands writes, “God’s being is rooted in relationships, and all of creation reveals this relational nature of the Godhead” (61). In the same sense, mentoring is rooted in and flows out of a relationship between a more experienced person and a less experienced person.

The demonstrative nature of the Godhead offered a supportive base for mentoring relationships. The way in which the persons of the Trinity are connected illustrates principles of the mentoring relationship. God exists in three persons: the Father, Son, and Holy Spirit. These three persons make up the holy Trinity. Genesis 1:26, Matthew 28:18-20, and many other Scriptures offer clear examples of Trinitarian theology. The relational nature of the Godhead affirms God’s greatness. The Godhead coexists, coworks and coministers together but yet is distinct in their personalities. Seamands, discussing the

significant role of the Trinity in the ministry of the believer, explains that a good understanding of the Trinity will help the vocation of the pastors. He further asserts that a clear understanding of “the Trinity is a solution that makes so many perplexing issues intelligible.” Seamands also indicates that “[t]he doctrine of the Trinity has been described as the grammar of the Christian’s faith” (62). For him, an adequate understanding of the Christian faith requires an understanding of this faith’s grammar, which is Trinity. Understanding this grammar means understanding the Christian faith and/or vocation. Without a good understanding of the Trinity, Christian leaders will not be able to access the richness of God’s wisdom, nor will they be able to communicate it effectively to others through their respective leadership styles. The purpose for understanding this grammar is for communion rather than fantasy, as Seamands explains (65). In the same way that the Trinity is characterized by a strong interpersonal relationship, mentoring relationships also involve strong interpersonal relationships. This strong nature of interpersonal relationships within the Godhead sets an example or pattern for the practice of mentoring. In fact, when God created human beings, he implanted that same relational nature in them, a relational personhood that characterizes the inner nature of the Godhead. For mentors to have impact in their roles as trainers, they must understand the relational nature of the Godhead. Such an understanding will help mentor to improve in their respective relationships with their protégés.

In Scripture, God’s way of preparing and equipping leaders emerges from God’s relational nature as displayed in the Trinity. Allan J. Roxburgh and Fred Romanuk believe that “God’s called into being a creation that reflects God’s nature” (123). The relational nature of God unifies the Godhead. Furthermore, God’s relational nature

prompts God's desire to pursue men and women. The Bible records time after time how God sought men and women to restore them to a better relationship with himself (Gen. 3:15; 12:1-4). The same holds true for the mentoring nature of leadership development. A faithful and effector mentor must make every effort to reflect that same relational nature found in the Trinity. Against this background, the following instances from both the Old and New Testaments represent the kind of relationships that reflect the theological basics for mentoring leaders.

### **Old Testament Examples of Mentoring**

Accordingly, mentoring was the means by which God trained and raised leaders. Mentoring of leaders occurs as God moves through the lives of people or a nation. When he plans to move, he calls and equips an individual. Typically God accomplishes equipping by sending someone to help prepare the individual. According to the Old Testament record, some examples of mentoring relationships include Moses and Jethro, Joshua and Moses (Davis 21), David/Eli and Samuel, and Elisha and Elijah. Other examples include Naomi and her daughter-in-law Ruth, Jonathan and David, Ezra and Nehemiah, and many others. Without these relationships, the leaders could not accomplish all that the Lord required. Gordon MacDonald explains that research on mentoring is "discovering that virtually all training of the people of the Bible happened in the mentoring context" (xi). Mentoring is most effective in the context of relationships.

In the Old Testament, Jethro mentored Moses. One of the early records of mentoring as demonstrated in the Old Testament is found within Exodus chapter 18, where Moses found himself in a wonderful yet testing position (Cowart 17). Moses' leadership role was wonderful and impacting because of the mighty outstretched hand of

the Almighty God. He saw and experienced the power of God on a daily basis, and he was blessed to be leading a mighty group of people, the children of Israel (18). However, as D. Keith Cowart asserts, this task of leadership was difficult because it called for total control of a million people looking for direction and deliverance from the oppression of an enemy (18). After God led the children of Israel out of Egypt, Moses took full responsibility for judging all the disagreements of almost six million people, which proved an impossible task. Such responsibility was wonderful, but it was very difficult for one man to fulfill. By the help of God, however, Jethro, Moses' father-in-law, visited him and saw the overwhelming task he was doing. Jethro intervened into the situation not to judge Moses but to provide counseling for the counselor, Moses. This action of Jethro not only changed Moses' life but also bettered the lives of the Israelites. As Ronald A. Heifetz and Mary Linsky note, "Leadership is worth the risk because the goals extend beyond material gain or personal advancement. It involves making the lives of people around you better, leadership provides meaning in life" (3). Jethro communicated with Moses principles involved in such a huge task and encouraged him to choose some trustworthy men who could serve under his authority as divisional or camp judges to help alleviate the stress, while Moses took care of the most difficult disputes following preliminary rounds with area judges (Exod. 18:13-27). Blackaby and Blackaby write, "Leaders are not people who escape failure, but people who overcome adversity" (41). Furthermore, David W. Henderson writes, "We need wisdom and understanding to live side by side, some approaches to life that will see us through as we deal with the challenges of getting along" (36). Jethro helped to reshape Moses' leadership style and helped him develop wisdom to get along, which demonstrates an effective mentoring



style. Mentoring relationships help people and empower them for service, providing strength and guidance in the face of difficulties. Horsley writes, “Biblical leadership always seeks to empower other leaders” (158). The advice of Jethro also serves as a possible reason for Israel’s judicial system, displayed by the way Moses led and handled the people of Israel. Moses’ submission was an art of total obedience first to God and then to his mentor. Explaining the implications of leaders’ development, Clinton writes, “Leaders maturing in the ministry must learn to submit to authority in order to learn how to use authority properly” (108). Moses submitted to Jethro’s advice and authority in order to learn how to use his authority efficiently. Cowart expands on the impact of Jethro’s advice when he writes, “Jethro serves as role model or a mentor to Moses in a number of ways” (18). According to Cowart, the Jethro’s actions show the genuine concern of a father-in-law for his son-in-law and the well-being of his daughter’s husband (18). As he indicated, this action of Jethro was neither to destroy nor to hinder Moses from being effective but to help him recover himself and keep a system intact for effectiveness. As Cowart further indicated, “Jethro also served as a role model and friend to Moses, and as a teacher by giving Moses not only a detailed description of his plan but also the parameters around which Moses should carry out the plan” (18). Jethro’s advice introduced and called for the establishment of a team-based leadership style, which called for the establishment of leaders over a thousand, hundred, fifty, and ten within the ministry. Gottfried Osei-Mensah says the gift of leadership involves recognizing the gifts of others, helping them develop their gifts and making room for them to do so” (46), which should be the goal of any organization or church. Utilizing that gift means building the lives of other leaders, especially young leaders for future leadership roles.

Another example of mentoring in the Old Testament is the relationship that existed between Moses and Joshua (Cowart 18). In the Old Testament, the first mention of Joshua is in Exodus 17:8-16, where he was selected and instructed by Moses to lead the army of Israel into a battle against the Amalekites. Joshua was to lead the army on the battlefield, but Moses, the commanding official, was to be atop the hill praying for victory. During this time, Moses recognized Joshua's leadership ability, and the process of developing those abilities began when he was given some responsibilities. This process demonstrated real leadership. Commenting on real leadership roles, Robert E. Quinn writes, "Real leadership is about moving people forward in faith, and it requires both head and heart" (17). Moses encouraged and made Joshua stand out as the leader using his head, heart, and hands. According to Cowart, Joshua previously had "served as an aid or assistant to Moses. In this position, Joshua gained Moses' confidence, and when Moses needed twelve brave men to spy on the Promised Land, Joshua made the team" (18). While Joshua worked under Moses, God prepared and equipped him with leadership traits, warfare skills, and developed and made him effective for active leadership role. Ken Blanchard, Bill Hybels and Phil Hodges assert, "effective leadership starts on the inside" (37), which include the aforementioned head and heart.

Joshua also emerges in Exodus 24:13, where he accompanies Moses up the mountain when he received the Ten Commandments. By accompanying Moses on several missions, the life of Joshua was built spiritually and physically. For example, he was working with Moses when Moses destroyed the two tablets that contained the Ten Commandment given by God (Exod. 32:19). In addition, Joshua was also with Moses keeping watch over the Tent of Meeting as Moses met face-to-face with God (Exod.

33:11). All of these experiences exposed Joshua to God's working relationship Moses, thus enhancing his spiritual development and his ability to lead the children of Israel, which highlights the importance of nearness to God in terms of becoming an effective mentor.

After Joshua had developed and displayed sincere character and tried various leadership positions, he was ready to be ordained to an even greater leadership role, which took place when Moses died as recorded in Numbers 27:18-23. The final confirmation occurs in Joshua 1:1-18 as God commissions Joshua to take the place of Moses. God placed his Spirit in Joshua to show his choice and provision for Joshua's readiness to lead. As the African proverb says, "It didn't happen overnight." The process of Joshua's preparation took time and investment. In the words of Cowart, Joshua stood "before the priest Eleazar and he was commissioned by Moses before all the people. Moses laid his hands on Joshua and transferred some of his own authority upon him." Furthermore, Coward explains, "This action served as proof that Joshua was the man appointed by God to lead Israel after Moses' death" (17). This declaration did not happen overnight but through effective mentoring relationships that existed between Moses and Joshua over many years of working together in ministry.

The leadership ability displayed by Joshua in his leadership role was a clear manifestation of the influence Moses had upon his life while they were together. Cowart writes,

"Having spent so much time in the presence of this great man of God, Moses, Joshua took upon him many of the leadership qualities and values of Moses. Not surprisingly, he became the able candidate to succeed Moses when the time came for the Hebrews to enter the land promised" [to them by God] (18).

Joshua's faith remained steady in Moses because Joshua was mentored to the very last days of Moses' time in ministry. Therefore, when the time came closer for Joshua to take charge, his past experiences of assigned positions by Moses built his confidence and courage (Exod. 17:8-16; Num. 27:20). The experiences of Joshua under Moses helped equip him for leadership roles. During the end of Moses's ministry, when the time finally came for Joshua to take over, Moses appointed him to leadership with a great charge of responsibilities and words of inspiration before all the children of Israel about to enter the Promised Land.

These illustrations of mentoring relationships found in the Old Testament put forth key ingredients of effective mentoring relationships that could lead to quality leadership development, especially in Africa, in order to lead people toward God. Blackaby and Blackaby write, "[S]piritual leadership is leading people to the agenda of God" (493). Moses and Joshua became the leaders of Israel because of the relationships they had with God and the men who molded their lives.

### **New Testament Examples of Mentoring**

In addition to examples from the Old Testament, Scripture offers examples from the New Testament full of strong support for mentoring. The New Testament has drawn more scholarly attention on the subject of mentoring as a key way to develop effective leaders. This shift likely emerged from the manner in which Jesus, his disciples, and the church carried out ministry, especially as related to leadership development. The Old Testament focused on God and his Law, which was to be taken into the heart. The New Testament writers did not merely describe the way Jesus conducted his mission. Instead, they also described the way he trained the disciples and modeled his mission for them.

Jesus did not merely train the disciples; rather, he fully demonstrated the whole act of mentoring relationships. In addition to the ministry of Jesus, many other people mentored incoming leaders or generations in the New Testament. For example, Davis writes, “Elizabeth mentored her cousin Mary; Barnabas mentored Paul and John Mark, while Paul mentored Timothy, Titus, and Priscilla and Aquila, who in turn mentored Apollos” (21). The mentoring models of both Jesus and the disciples provide prime examples from which to learn and practice mentoring.

### **Jesus Mentored the Disciples**

The relationships of Jesus with the disciples also hold great mentoring lessons for leadership development. Because of the disciples’ relationships with Jesus, they became great leaders of the early church. Jesus mentored these disciples in character through the parables, taught them ministry skills (Matt. 10), and told them to make disciples (Matt. 28:19-20). These actions resulted in men and women who “turned the world upside down” (Davis 22). The example from the master mentor suggests that mentoring relationships with other leaders contribute to personal and leadership development. Above all, the underlining core of Jesus’ success was his unique relationship with his Father that characterized his life, a relationship that he wanted his disciples to cultivate (John 17). As Michael E. Gerber writes, “He was looking for people who wanted something more...” (202). When Jesus chose the twelve, he had one purpose in mind, namely, building them up to be disciples and leaving a legacy (McKenna 149). A. B. Bruce writes, “The selection by Jesus of the twelve from the band of disciples who had gradually gathered around His person is an important landmark in the Gospel history” (29), because this selection reshaped Jesus’ entire ministry. Robert E. Coleman calls it

the “*principle of selection*” (21). Still commenting on the significant of the twelve, Walter A. Elwell writes, “This number was deliberately chosen; it recalled the twelve tribes of Israel and signaled that Jesus had come to reconstitute the people of God” (733). Building on the idea of the twelve, David L. Turner writes, “It is clear that Jesus’ choosing of the twelve disciples was intended to correspond to the twelve tribes of Israel, who were lacking godly leaders” (146). He further notes that the disciples were presented by Matthew to be Israel’s new leaders to advance the Kingdom of God. Jesus gave these young leaders authority to function freely and fully as his disciples, which represents a crucial theme in the Gospel of Matthew. George W. Peters writes, “A disciple of Christ is a believing person living a life of conscious and constant identification with Christ—in life, death and resurrection, in words, behaviors, attitudes, motives and purposes” (215). These disciples’ lives were driven by a commitment, living their lives not just *with* Jesus but also *for* Jesus. Although Jesus ministered to thousands of people and had many followers, he ultimately selected and trained these twelve men who were much closer to him than were his other followers (Matt. 10:1-15, Mark 3:14-19, Luke 6:14-16). Commenting on the mode of selection, Howard G. and William D. Hendricks explain that in the context of a mentoring relationship, the mentor is more likely to do the selection of his mentee as Jesus did (48).

Clarifying the meaning of disciples further, W. E. Vine defines *disciple* as “a learner or one who follows one’s teaching” (171). The disciples were commanded to remain with Jesus as they were being trained. These pupils learned from their mentor, Jesus, in diverse settings including training, preaching, counseling, and healing. Bill Hull asserts that Jesus had a four-phase development plan built around four key statements,

each of which initiated a new phase of training for leadership development. These phases included “Come and see,” “Come and follow me,” “Come and be with me,” and “Remain in me” (24). Coleman asserts, “Men were to be his method of winning the world to God” (21). Discipling men and women for leadership roles should be the focus of churches and organizations because that could be the only way to keep the legacy for future generation.

The art Jesus employed in calling his followers is noteworthy. In those days, the protégé was assigned to his or her mentor. However, in this instance, Jesus chose twelve men to follow him. In fact, among these twelve he chose to train, Jesus had a deeper relationship with Peter, James, and John who were part of his inner circle (Mark 5:37; 9:2; 14:33), which he took with him during some intense quiet time with his father. According to Coleman, “The principle of concentration was a central ingredient in Jesus’ training of the twelve. By choosing to focus on the few rather than the many, Jesus demonstrated that the sincere level of training” (24), since leadership development and deployment requires a sharing of one’s life with the protégé and that such sharing requires a limited number of relationships. Kathy E. Kram discussed this kind of mentoring relationships:

Any mentoring relationships initiated by assigning a protégé may not be as beneficial as mentoring relationships that develop informally due to personality conflicts and lack of true personal commitment because it was not formed on the initiative of the mentor and protégé. (40-43)

A mentoring relationship initiated by a protégé might not have as much impact as the one initiated by the mentor because in a mentoring relationship, the protégé is being developed. A good mentoring relationship involves bringing out the best in the protégé.

According to Clinton, “Leaders are shaped by deliberate training and by experience” (15) and that was evidenced in the ministry of Jesus when he taught the

disciples to be like him, to know his purpose, his nature and mission and vision. He wanted the disciples to be like himself. Luke says, when the protégé works hard, he will “be like his teacher” (Luke 6:40). Allan Coppedge calls this principle the “principles of life transference” (61) where “values, skills, and character are transferred through teaching and examples that comes” through interpersonal relationship (61). Jesus taught his disciples how to pray, fast, preach, and cast out demons through this shared life experience. This shared experience enabled the disciples to discover not only their respective calls but also to understand the nature of their calls to service. He was building them up, maturing them, and preparing them for future leadership roles. Accordingly, John C. Maxwell writes, “Leaders’ crucial task is the maturing of other potential leaders” (*Developing the Leader* 198) and any church and/or leader who fails in that task hurts and even kills the ministry to which they belong. The church possesses the necessary attributes to develop leaders and as such must be willing to make good use of these attributes. E. Stanley Jones writes, “The Christian faith is not just a little better than other faiths—a little more moral, more free from contradictory elements, more lofty in its conceptions. It is that, but it is more—it is different in kind” (11), and has the potential to change lives. The Christian faith has the potential to build the lives of individuals and mold them into great leaders.

When Jesus built and molded the lives of the apostles, he sent the apostles out to all the villages and cities to spread the gospel because they were equipped and ready to lead. Craig S. Keener defines apostles as “sent ones or commissioned representatives” (72-73) or “one who is sent,” and the sent nature is reflected in the word “go” (151). This sending allowed them to practice their newly acquired learning and to represent



adequately their mentor, Jesus. He gave them authority to do what he had been doing before them, namely preaching the gospel, healing the sick, and casting out demons. He already had demonstrated each of these leadership qualities many times before assigning them to his disciples because he was an effective potential leader. According to Hybels, “Potential leaders always have a natural ability to influence others” (127). Jesus demonstrated this ability, which Hybels describes:

After Jesus identified all twelve, he very quickly moved into an intense time of investing into their lives. He spent time with them. He taught them. He nurtured them. He confronted them. He motivated them. He rebuked them. He inspired them. (127)

Jesus’ purpose was accomplished by the effective mentoring styles he employed in this leadership role. Mentoring was a key component in the ministry of Jesus, and mentored in ways that impacted lives. As such, Jesus’ mentoring relationships were strategic, impacting, and inspiring. At times he used his disciples’ failure to rebuke them as a way to teach them. James Hamilton, Kenneth L. Cukrowski, Nancy W. Shankle, James Thompson, and John T. Willis write, “One of the functions of the major discourse in Matthew is to shape the lives and ministries of the disciples after the pattern of Jesus’ own life and ministry” (741). At times Jesus refers to the disciples as “people of little faith” (Powell 81). The objective of Jesus’ ministry was to build a team to embody his life and be empowered for the future. His technique of “investing himself in the lives of his followers and then empowering them for ministry serves” is a prime example for leadership development through effective mentoring relationships (Coleman 41). Speaking of leader empowerment, Maxwell writes, “A leader is great, not because of his or her power, but because of his or her ability to empower others” (*Mentoring* 101 9). Jesus was indeed a master mentor because he was the embodiment of the very ideas he

implanted in the lives of his disciples. Coleman writes, “He was his own school and curriculum” (41), so the disciples were willing to follow him. Myron D. Rush writes, “Leaders should exhibit such leadership abilities that people are willingly follow” (218). Jesus’ impact and influence on the lives of individuals created willingness for them to be his followers.

The spread of Christianity across the world today is direct proof of the successful mentoring relationship development Jesus accomplished during his earthly ministry and bears testimony to God’s power in people’s lives. Gunter Krallman assesses that “leaders’ greatness can be measured by the accomplishments of their followers and that success without successors is no true success” (128). The matchless “genius of Jesus’ mentoring approach was that by training good followers he actually raised outstanding leaders” whom, when ignited by the Holy Spirit, turned into excellent achievers for their Lord” (128). Jesus Christ’s mentoring approaches were diverse, comprehensive, and very effective. His strategies were holistic in nature in that they considered the total individual. The book of Acts describes how Jesus succeeded in leadership through the ministry of the Apostles many years after his departure. Luke, the writer of the Acts of the Apostles, refers to Jesus’ followers as “uneducated and common men” in Acts 4:13. Nonetheless, they were willing to incorporate the training of their master, and they “turned the world upside down” (Acts 17:6). The disciples accomplished this task by following their masters’ examples. The disciples developed additional leaders by investing in the lives of faithful men who then invested in other gifted men. Ajith Fernando writes, “Mentoring is a Ministry of Multiplication” (3437). As leaders invest in the lives of young leaders, they are not only multiplying leaders for future leadership roles but also leaving a legacy.

Robert K. Bower writes, “Leadership training is a difficult and time consuming task” (118). Nonetheless, the leadership task is rewarding because through it, individuals leave legacies that last for centuries. Therefore, it must be handled with great ingenuity.

### **Paul Mentored Timothy**

The key biblical relationship especially related in the context of mentoring other than that of Jesus in the New Testament is that of the apostle Paul and Timothy. According Stancy E. Hoehl, “The mentoring relationship that existed between Paul and Timothy is largely depicted in the New Testament. A careful examination of this relationship as it progressed reveals Paul’s approach to mentoring Timothy as a minister of the Gospel” (35). Hoehl further indicates that Paul’s approach included selecting, training, equipping, empowering, and employing Timothy (35). Paul was surely an effective mentor. As Davis writes, “an effective mentoring relationship should enhance any and all ministry potential within the learner, be it leadership, faith, discernment, administration, evangelism, or intercession” (52). Paul believes in this ministry of multiplication; therefore, he spends his life investing into young ministers who someday would succeed him. In the words of James Marion Gray, “Timothy was instructed as a teacher of teachers.” Paul was not laying upon Timothy any burden he did not bear himself. He exemplified what he wanted young Timothy to learn, which led to his great achievement in the development of a young successor. Stephen Gray writes, “We must train for success” (97). Paul was very successful in his ability to bring up younger leaders to play important leadership roles in the church. However, his “love and friendliness did not stop him from challenging Timothy in areas” (Gray 98) of apparent faults. Paul confronted Timothy with comfort, demonstrating unconditional love and acceptance

(Davis 74). In one of his epistles to Timothy, he charged the young man to “stir up the gift of God within him” (2 Tim. 1:6). Leaders should be very intentional in their leadership development as did Paul and the apostles.

Paul’s impact on the life of Timothy was great because on several occasions, the two of them traveled together. Timothy ultimately became Paul’s most principal coworker as Davis noted. The proof of Paul’s influence on the life of Timothy is evident in Paul’s choice of Timothy to oversee the work in Thessalonica (1 Thess. 3:2) and to address the problems in Corinth (1 Cor. 4:17). In Scripture, the impact of Paul’s influence is seen clearly in the way he speaks of Timothy in the epistle to the church at Philippi, where Paul speaks of Timothy very highly (Phil. 2:19-22). All of the aforementioned instances indicate that “Paul was very successful in his efforts to guide Timothy lovingly through the modification of a young leader controlled by nervousness to a maturity characterized by strength,” (Davis 75). Paul guided to young Timothy to develop the spirit of power, excellent and good leadership styles.

The letters of Paul emphasize the importance he places on mentoring relationships, especially as it relates to leadership development with special emphasis on young leaders. In most of his epistles to Timothy, he encourages leaders, especially young leaders, to make maximum use of the calling they have received from God through effective working relationships. In this first letter to Timothy, Paul charged young Timothy regarding how to handle proper doctrine and theology (1 Tim. 1:3-11, 4:1-16), on how to remain faithful to his calling in the ministry amid the challenges of life and or ministry (1 Tim. 1:12-20), on how to handle and conduct proper worship (1 Tim. 2:15), on how to take leadership credentials seriously when empowering leaders for office (1

Tim. 3:1-16), and on how to deal with people in different life circumstances (1 Tim. 5:1-6, 10), and then gives a final charge in summary of some characteristics needed to succeed in ministry (1 Tim. 6:11-21). In the second letter to Timothy, Paul is much more personal. David A. DeSilva describes 2 Timothy as the most personal letter, written to prepare Timothy to carry on the work of the ministry after Paul (733). In this epistle, Paul gave exhortations specifically for Timothy. He encourages him to be strong in the grace of Christ (1 Tim. 1:1-2:26) and to be faithful, especially in the face of godlessness.

Paul repeated his value for leadership development through effective mentoring relationships when in an exhortation to Timothy he said, “And the things you have heard me say in the presence of many witnesses entrust to reliable men who will be able to teach others” (2 Tim. 2:2). Clearly, Paul’s purpose in mentoring Timothy, to whom he refers as his spiritual “son” (2 Tim. 1:2), was to reproduce himself in this young pastor, who in sequence would reproduce himself in reliable men. Mentoring as a pattern for leadership development is therefore supported biblically and is the primary means of multiplication. Earlier in the book of 2 Timothy, Paul voiced the multiplication nature of mentoring when he discusses the sincerity of the faith passed on from Timothy’s grandmother, Lois, to his mother Eunice, and then to Timothy.

Finally, the influence of Paul on the life of Timothy was very motivational. Paul trusted Timothy and encouraged him to learn at every moment of being together. He influenced Timothy to an even greater extent, but he did not abuse power and authority he had over Timothy as mentor, which indicates good mentoring styles. Haggai, speaking of power or authority, writes, “Authority is an inner quality. Influential leaders possess it regardless of their job or position in society. Authority enables the leader to commend the

respect of others and motivates others to accept their leadership idea” (211). With great influence, the issue of power and authority should not be a concern.

### **Summary**

Mentoring is an interactive process in which an experienced person, the mentor, empowers an inexperienced person, the mentee, by transferring resources through an effective working relationship. The relational nature of the Trinity offers a clear example of mentoring. The Trinity is three persons in one. Accordingly, these three persons are related so closely that they are inseparable. They are bound together through their relational nature, which demonstrates a faithful use of power within relationship.

In the biblical examples of how Jethro mentored Moses, how Moses mentored Joshua, how Jesus mentored the disciples, and how Paul mentored the Timothy and Titus, *relationship* is the key word. These examples give contemporary leaders great and full pictures of mentoring as outlined in Scripture. These examples speak volumes to leaders about the importance of effective mentoring relationships especially in this contemporary world, where the global challenges are numerous. These descriptions of mentoring relationships embrace some key component of mentoring relationships that should be cultivated and put into practice by any leader desiring to see the transfer of leadership traits to young leaders. Mentors should strive to focus their efforts on influencing their protégés, exhibit willingness to share their lives, give responsibilities when the need arises, and provide appropriate supervision.

### **An African Perspective of Mentoring**

Since the context for this project was Africa, this review of literature now turns first to general African perspectives on mentoring and then to more specific Liberian

perspectives on mentoring. Africans practice of mentoring is worth discussing because it gives readers an idea of the practice of mentoring in an African context.

Leadership development in Africa long has presented a major challenge, partly due to the world views of Africans (Kraft 54). Charles Kraft writes, “The world view of a people serves as an evaluation—a judging and validating function and an explanation of how and why things got to be as they are and how and why they continuous or change” (55). Gregg A. Okesson discusses African leadership concepts:

In order to contextualize a much-needed theology of leadership, one must have a deepening understanding of the world view and needs within that culture; these can be expressed in terms of myths, traditions, rituals, and sayings within a culture which carry cultural information. Within the traditional African worldview, leadership, religion, and the community were all intertwined within a collective whole. (“Image of God” 22-23)

Therefore, an accurate understanding of African mentoring perspectives requires a clear understanding of African perceptions. The practice of mentoring, especially in West Africa, has taken various forms due to the unique worldviews of Africans. In some ways, mentoring is a key topic for many West African leaders, whether in political settings or in religious settings. However, not many leaders understand all the dynamics involved in the process. In fact, the way Africans understand mentoring partially is different from the West. The practice of mentoring in Africa shares some similarities with the practice of mentoring in the West; however, some sharp differences in the practice exist, largely attributed to the African worldview. The worldview of Africans shapes the way they approach situations. Several dimensions influence the way mentoring is practiced in Africa, especially West Africa, of which Liberia is a part. However, some differences may emerge from place to place within a broader context of Africa. The following are just few of the many dimensions influencing the practice of mentoring in West Africa.

## Traditional Dimension of Mentoring in Africa

Traditionally, according to Till Forster, mentoring is the way information is passed from an older generation to a younger generation (2). In those days in Liberia, information was passed from one generation to another through traditions such as the *poro* and the *sande* societies. Regarding education in these traditional schools, Forster writes, “The governing priests and priestesses were in total control of power and constitute the ultimate form of order” (3), which is an African phenomena hindering many of the leadership development patterns of Africa. In an African sense, leaders are blessed by God and thus have a responsibility to bless others with what they receive from God. This belief can sometimes influence the way Africans use power. The more African leaders share freely of their blessings with others, the more blessings they will gain. However, if they do not share these blessings, they make themselves an idol and their blessings dwindle. According to Okesson, “Africa is a rich landscape for the development of a theology of leadership, yet the needs are urgent and arise out the frequent abuses of power and position” (The Image of God 44). African use of power creates confusion in the minds of their followers because they wonder who they should listen to, the ancestors or the living. Discussing Africans’ understandings and use of power, Kwame Bediako writes, “[The] authority of the traditional rulers is strictly speaking, the authority of the ancestors: for it is not the living ruler simply that sits on the stool (throne) of the ancestors” (214). Bediako also argues that in the politics of independent Africa, leaders still continue to encounter the old royal ancestor who never ceases to rule from the realm of the spirit-power, the realm of the spirit-father (215). An understanding of the above analysis helps an individual have a clear picture of African use and understanding of



power. The older men who were trained and well advanced in age and experience were responsible for training younger men to become great leaders. In some ways, the experienced leaders were considered representatives of the gods or the ancestors. For example, if a young man saw an older person who was connected to the gods and a great hunter in the village, and the young man wanted to be like that man in the near future, he would either move in with the hunter or commit himself to go hunt with the older man. In this way, their relationship was built, and the mentoring process of developing this young man into a great warrior or hunter for the near future began. The same was true for young women who wanted to become the greatest women of their days. Mentoring has a strong traditional basis in Africa, deeply rooted in the relational nature of African society.

Within African culture exists a very strong communal relationship that binds people together, as evidenced by the long history of extended family in Africa. However, this relational nature also can be problematic in an African context, especially in the case of the patrimonial style of governance. Commenting on patrimonial style of government, Robin Theobald writes, “[T]his is a form of governance in which all power flows directly from the leader” (19). Theobald asserts that “patrimonialism constitutes the blending of the public and private sector,” (82) a style of governance prevalent in present day society. The problem of patrimonialism can in some ways hinder the leadership development of young leaders, which have contributed to the poor leadership style of many African leaders.

Young men and women are trained at different stages of life in many different areas of African skill and knowledge. For example, the young men are taught how to hunt and be good husbands, while the young women are taught to be good cooks and good

housewives, caring for their husbands and children. Through these mentoring-related activities, information, training, skills, knowledge and power are passed from one generation to another, thereby enhancing the development of leaders. This tradition still is practiced in African culture today and has in a way effected the way mentoring is practiced in an African setting.

### **Historical Dimension of Mentoring in Africa**

West Africa has a long history of slavery and colonization (Dennis 1). Peter Dennis also asserts that former slaves played a significant role in the formation of West Africa (1). However, one of the negative impacts of the slave trade on Africans was the way in which people lost their self-esteem and thereby thought poorly of themselves and others. This low self-esteem also reduced the way people thought about helping relationships, which include mentoring.

Another aspect of this historical dimension that has shaped the way mentoring practice in Africa involves the issue of colonization. The colonization had both positive and negative impacts on the development of Africans. Positively, colonization helped some African countries connect with the West and in some way helped to speed up their development process. Conversely, colonization also created room for Africans always to look to the West for everything including leadership development. In fact, in some way, the idea of colonization still continues today by way of Neo-colonialism. In the words of Sulaiman Z. Jakonda, “Today, most African counties have continued to depend more on their former colonial powers than they were at independence, which has prevented co-operation between African regions for economic development of their peoples” (15). The dependence of African leaders on their colonial powers hinders not only the development

of African nations but also hinders the development of leaders through effective mentoring relationships. In Africa, most of the government is run from the top down. All information must come from the top and must be followed by those persons receiving it. African leaders operate a patrimonial style of governance. Stephen P. Reyna, deliberating on the use of power in African culture, writes, “The notion of patrimonialism was formulated by Max Weber in *Economy and Society*” (88). In a patrimonial form of government, the ruler and supporting clients treat the state as their patrimony. These political arrangements normally are sustained where sufficient resources are available to support the business of the political networks. In the long-term, these political arrangements cannot sustain themselves because the government will be unable to implement policies, which could lead to economic growth. However, these patrimonial governments are stable to the extent to which they provide rewards to their political alliances—both within the government and in civil society—while working on nullifying opponents. Reyna discusses this form of political settings:

Clients are given access to two kinds of rewards: state positions and economic opportunities. Based on the political arrangements, they can become diplomats, military officers, and middle and upper level administrators in the regional and central administration or owners of, or executives in, businesses that win contracts from the government. (88)

The patrimonial style of governance is hurting not just the political setting of African leadership development. In addition, this style also hampers the growth and development of young leaders within churches and congregations.

Patrimonialism is prevalent in African culture because most African leaders ascribe to this position. This kind of leadership style hinders the development of African countries and African Christian organizations as well because of a great desire for power

and control. Okesson, speaking of power within the image of God, writes, “Power must promote life in order to accurately represent the divine” (Re-Imaging Modernity 187). The right use of power exists not to control but to promote life in a way that represents the domain of God on the earth. However, the wrong use of power in Africa has contributed to wars and suffering on the continent and has to a greater extent affected the practice of mentoring on the continent. For Okesson, “One way to rescue the abuse of power is by nurturing it theologically from within creation, and attaching it exclusively with life” (Are Pastors Human 131). Due to the wrong use of, the development of leaders has become a challenge not only for the body of Christ but also for nations of Africa.

### **Religious dimension of Mentoring in Africa**

Religion, according to Michael Rynkiewich, “is a set of beliefs and practices that function to help people make sense of the world, answer life’s questions, and deal with life’s problems.” (144). Speaking about religion in Africa, Jokonda says, “Religion in Africa is complex and has been a major influence on art, culture and philosophical beliefs” (85). Africans’ religious knowledge forms a very rich part of their history. Missionaries introduced Christianity into an African setting with a strong traditional worldview and religious beliefs. According to J. M. Nyasani, “[T]he world view of the African under colonialism became one where African cultural traditions, beliefs and behaviors were regarded by Africans to be inferior when compared to non-African ways” (15-18). The coming of the missionaries also had a great impact on the development of the minds of Africans, especially church leaders. Missionaries developed Christian leaders and empowered them for leadership roles in these historical African settings. In

the words of Michael von Bruck, “Religions develop in historical and political contexts. In a certain way they are the stratifications that mark the text of those contexts” (161). The development of religion in Africa affected perceptions, and the coming of the missionaries helped the Africans learn some significant things about religion. However, the missionaries did not teach adequately the indigenous people to be independent or to think independently. Most Africans were considered primitive and without anything of value to offer. Therefore, they were taught to depend on the missionaries for their needs, including giving and leadership development. As such, many Christian leaders still look to their missionaries and founding fathers for continued support. Paul Kollman, speaking of Africans’ dependence on missionaries’ supports, writes, “There are many African Christian communities that trace their origins to missionary activity and consider themselves in continuous connection to an inaugural missionary foundation” (135). The continued dependence on missionaries has in some way reshaped the way Africans perceive things in their cultures. According to Nyasani, “[T]he world view of most contemporary Africans was replaced and therefore is in many ways indistinguishable from the European world view” and created a sense of dependency (18). This act of dependency also affects the practice of mentoring in Africa, especially Liberia, a country in West Africa that was occupied by freed slaves from the United States. Most Christians in Liberia are primed to look outward rather than inward for support. This dependency attitude is common not just among Christian leaders but also among national leaders as well, which has led to underdevelopment of Africa even in the area of leadership development.

## **Economic Dimension of Mentoring in Africa**

African countries have had a longstanding history of economic problems. These economic problems have resulted from poor resource management, which has led to poverty. Poverty greatly has affected how Africans perceive mentoring and its practices. In fact, the lack of resources has not hindered merely the process of leadership development but also has created a great level of dependency syndromes, social classes, and greed for power among African leaders, including the church leaders. Robin Dunn-Marcos, Konia T. Kollehlon, Bernard Ngovo, and Emily Russ discuss status division among Liberians. Accordingly, they write, “The status divisions among Liberians eventually evolved into a hierarchical caste system with four distinct orders with the top being the Americo-Liberians” (11). Every community has three classes of people, including fully financially equipped persons, partially financially equipped persons, and poorly financially equipped persons. The wealthiest, most connected, and economically capable people were the Americo-Liberians. During the early days in Liberia, these Americo-Liberians would take the indigenous children to stay with them for the purpose of training, education, and skills development. This practice still occurs today in Liberia, albeit to a limited extend. Because of their economic potency they can help many less fortunate families (24-35). While not all mentoring relationships need money, an individual’s financial strength might help him or her accomplish great success in the field of mentoring. Sometimes a mentor might not be willing to engage in a mentoring relationship at all because of his or her economic status. A financially capable mentor not only will be able to provide training for his protégé but also will be able to empower said

protégé at all levels including social, economic, and cultural levels so the protégé might be established well and ready for the task of leadership.

### **Cultural Dimension of Mentoring in Africa**

According to Malegapuru William Makgoba, “Africans are linked by shared values that are fundamental features of identify and culture which include hospitality, friendliness, the consensus and common framework-seeking principle” (198). The emphasis rests on keeping the community and not the individual. In the words of Forster, “The elders are the pillars of the society and decide what is morally correct or socially permissibly” (3). Therefore, young people carefully must follow those traditional rules.

For example, a young man or woman cannot confront an elder publicly, even if the elder is in the wrong. According to traditions held by some tribes in Africa including Liberia, a younger brother or sister cannot argue with the older brother or sister. If such an argument occurs and the matter is taken to their parents, the dispute normally will be settled by the younger person apologizing. If the younger person decides to discuss the matter with his or her older or parents (like in a court room), it will be considered as insulting and disrespectful to the family. Therefore, people who come from this tribe normally do not encourage their children to pursue such courses of action. In such situation, parents give the best or right to the older person. Cultural norms are good in some ways to protect family relationships and integrity. However, these norms can make it difficult for individuals actually to voice their hurts. Nyasani discusses the nature of African culture community norms:

Cultural norms are merely received but never subjected to the scrutiny of reason to establish their viability and practicability in the society.... Maybe, it is because of this lack of personal involvement and personal scrutiny that has tended to work to the disadvantage of the Africans

especially where they are faced with a critical situation of reckoning about their own destiny and even dignity. (63-69)

These norms have also in some ways affected the mentoring relationship. Individuals who find themselves with such upbringing find it hard to express themselves in society at some levels even when hurt. For this reason and other reasons, many disputes in African culture go unsettled. However, the picture is completely different when an individual enters urban areas. Individuals who find themselves in these urban environments have a completely different way of looking at things. They are well able to express themselves, unlike the people who grown up in the rural areas. One of the common ways disputes are settled is for the younger person to apologize even if he or she is in the right. Therefore, Africans should not be treated as an integrated whole, but as made up of different, constantly changing cultural entities.

These factors have in some ways hindered the process of mentoring by allowing leaders to overshadow decision making. Amid all of these challenges, mentoring continues to take place at various levels in African. From a traditional or rural standpoint, mentoring is carried out through tradition religions such as the *Poro* and *Sandee* societies. In these religions, the boys and girls are trained to be good husbands and wives and many other areas of traditional leadership. According to Carol P. MacCormack, individuals entering these traditional religions “are instructed in domestic skills, farming, sexual matters, dancing, and traditional medicine. Additional skillssuch as dying cloth and tailoring may be taught to girls and boys who demonstrate special aptitude” (157). The *Poro* and *Sande* traditions are forms of schools and training programs for young traditional leaders.



For example, the boys are taught to be good farmers, good craftsmen, good leaders in the communities, and respectful to the older generations. Girls are taught to love and respect their husbands, be good caretakers of the home, and be good cooks. For urban areas, government agencies, nongovernmental agencies, schools, Christian organizations, and churches do most of the mentoring.

These agencies in many ways serve as mentors for future leadership development. The mentor plays several roles in the life of the protégé during the development process. The mentor carries several responsibilities including role model, nurturer, caregiver, and sponsor for the protégé, which all help to enhance their relationships and the development process. This analysis of the various methods of African mentoring or leadership indicates that Africa has a long way to go because of the complexity of the African problems. However, Africans have abundant albeit underutilized resources for mentoring.

### **The Challenges of Leadership Development in Liberia**

Mentoring has been taking place on the continent of Africa and specifically in Liberia, one of the oldest countries not only in West Africa, but the whole of Africa as well. Before considering mentoring from a Liberian perspective, this review will consider the historical setting of Liberia. As such, the African country of Liberia has had continued leadership challenges evident in the history of the nation.

### **Brief History of Liberia as a Nation**

Peter Dennis writes, “Liberia was founded in 1822 as an outpost for returning freed slaves from the Americas” (1). He further indicated that Liberia eventually “grew from colony and became commonwealth, and achieved independent in 1847 with the help of the American Colonization Society” (1). From the formation of the nation, the

descendants of the free slaves have been the leading force within the country in terms of power and wealth. The need for power and control led to the civil war. The nation of Liberia experienced a fourteen-year brutal civil war, which led to the destruction of lives and properties. According to Dennis, the war was caused by the unequal distribution of power among the social structure of Liberians (1). Liberia was founded as a result of America's desire to abolish the slave trade. Therefore, the long history of the relationship between the United States and Liberia is noteworthy for discussion here, since the story of Liberia cannot be narrated without talking about its relationship with the people of America. In short, America has become the patron for Liberia.

To begin, the name *Liberia*, which means "land of the freed," came about when a group of freed black slaves were taken to the West Coast of Africa and given a piece of land in 1822. The American colony held a meeting in which the nation was named as indicated in the following statement by Hezekiah Niles:

The seventh annual meeting of the American Colonization Society was held at Washington with Bushrod Washington, brother of President Washington, as the chair. Resolutions were passed that the territory and settlement of the society near Cape Montserrado, on the south-west coast of Africa, should be called Liberia, and the town laid out there should be named Monrovia, as an acknowledgement of the important benefits conferred on the settlement by the present illustrious chief magistrate of the United States. The meeting also recommended the establishment of an auxiliary society in the principal city of each state in the union, and subordinate societies in each county or town in different states. (16)

In the words of Miles, after the arrival of the first freed black slaves in 1822, this meeting was held to give Liberia a name. Precolonial Liberian tradition explains that approximately sixteen indigenous tribes existed on the continent before the arrival of the settlers. Upon the arrival of these freed black slaves, they immediately mixed with the indigenous tribes and soon became well-known. Fred P. M. van der Kraaij asserts that the

resettlement began around the nineteenth century. Speaking about the immigration of the freed black slaves to the west coast of Africa, he writes, “At that time they numbered about 3,000 men, women and children.” As mentioned earlier, power and control had been a longstanding issue between the natives and the resettled Americo-Liberians. Dennis asserts that when the freed black slaves first settled, they constituted a minority of the population and were not allowed to interfere with the affairs of the indigenous people in majority (2). He further indicated that the indigenous tribes remain in the majority even today. Notwithstanding, as he argues, the most socially, educationally, and financially equipped are the Americo-Liberian people, normally in places of high position in the nation’s government (3). The settlers declared independence twenty-five years later in 1847, and transported the American style of life by modeling Liberia’s money, government, and flag after those of the United States of America (Dennis 5). These Americo-Liberians were the leading parties in Liberia from 1847 through 1980. Currently, Liberia uses two unofficial currencies, the Liberian dollar and the United States dollar, a dual usage that has hindered the country’s development in some ways.

According to Dunn-Marcos, Kollehlon, Ngovo, and Russ, “[T]he settlers from America brought Christianity with them upon their arrival” (3). Furthermore, “former slaves played an important role in the formation of West African Christianity” (Koschorke, Ludwig, and Delgado 204). Yusufu Turaki, speaking about the historical ties between Western Christianity and African Christianity, alludes to the western influence on the coming of Christianity on the continent when he writes, “Western Missionary Christianity forms the largest sector of Christianity in Africa” (130). Until the time of the freed black slaves’ arrival in Liberia, the predominant religions there included the

African traditional religious groups. The principal forms of religion in Liberia included African traditional religions and ancestral worship, although Islam had been in Liberia some years prior to the arrival of the settlers (Dunn-Marcos, Konia, Ngovo, and Russ 3). Witchcraft comprises one aspect of the traditional religions practiced especially among the indigenous peoples of Liberia. However, most Liberians profess Christianity, especially within the urban part of the country. According to the 2008 Republic of Liberia Population and Housing Census, released in 2008, “Christians represent 85.5 percent of the population, Muslims 12.2 percent, adherents of indigenous religious beliefs 0.5 percent, and other religions 0.1 percent, with 1.5 percent claiming no religion” (“Republic of Liberia”). Comparing the various ratios give one an idea of the dominant religion in Liberia.

Dennis claims that Islam came to Liberia in the second half of the eighteenth century, probably by the indigenous people, while Christianity was introduced during the first half of the nineteenth century upon the arrival of the Americo-Liberian or Congo-Liberian people from the United States (2). These Americo-Liberians, themselves Christians, quickly established churches in Monrovia. The first three churches “established were Methodist, Episcopal and Baptist churches. Shortly afterward, Christian missionaries arrived representing many different denominations” (Dennis 2). In the 1980s, Pentecostal churches began increasing in Liberia, at which time the rule of the dominant rule of the Americo-Liberians begun to reduce (Dennis 3). Although Pentecostal churches have gained momentum, most of the Americo-Liberians attend mainline Protestant denominations, and these churches are well-equipped in terms of financial and social strength. In Liberia, a few groups of Liberians make up the Christians

populations. The Americo-Liberians, Bassa, Gio/Dan, Kpelle, and Kru ethnic groups are largely Christian, and the Gola, Mandingo, and Vai are largely Muslim. The practice of Islam in Liberia is not as strict or traditional as in other parts of the world; instead, Liberian Islam mixes Islam with folk and traditional religion, as well.

The desire for control and power always has been a major factor in Liberia between the indigenous and the settlers. This fight for power and control of Liberia evolved eventually into a brutal fourteen year civil war that began in 1989, with Charles Taylor as the main rebel leader (Dennis 3). The civil war started in Nimba County with the Mano and Gio tribes that were greatly isolated by the Krahn, from which president Doe hailed. The war continues on and off to the present day among various rebel groups. When Charles Taylor was elected president, many people believed the war would end. Not long after the inauguration of Taylor's government, the country went back into war (4). Many more lives and properties were destroyed during this part of the war than in previous parts of the war. Many people left for refugee camps across the country and in other neighboring countries with the hope of returning. Those persons with money traveled to faraway countries to begin new lives. However, some persons never returned to their homeland again, due either death or some other reasons. In the nation, many people died because of the lack of food and basic needs. Some families were destroyed completely, with father, mother, and children killed in a single day. Some people died from starvation. Nonetheless, the war continued.

The war left Liberia's future generation of young leaders without schools, drinking water, or electricity. Even when schools opened in the capital city under the control of Economic Community of West African States Monitoring Group (ECOMOG),

many families could not afford to send their children to school (Dennis 4). Indeed, the war left a mark on Liberia. Even today, the nation still feels the impact of the war even in Liberian's churches.

By 2002, when the war became very agonizing, the Liberian women who had watched the country being divested came together to seek the face of the Lord. They held prayer meetings were at a fish market in Monrovia. Just within that time, on June 2003, Liberians United for Reconciliation and Democracy (LURD) laid a barrier on Monrovia. In that same year, by 9 July, God miraculously answered their prayers by allowing the Nigerian President to offer President Taylor safe exile in his country, on the grounds that he would stay out of political problems of Liberia:

Taylor accepted an ECOWAS-brokered peace deal that offered him asylum in Nigeria and on August 18, 2003, the Liberian government, the rebels, political parties, and leaders from the society signed a peace agreement that laid the framework for a two-year National Transitional Government of Liberia. (Dennis 4)

Dennis also writes, "On August 21, they selected businessman Charles G. Bryant as Chair of the National Transitional Government of Liberia (NTGL), effective on October 14. These changes paved the way for the Economic Communities of West Africans States (ECOWAS) peacekeeping mission," (5) which were eventually transformed into United Nation Mission in Liberia (UNMIL).

The transitional government, according to Dennis, "prepared for fair and peaceful democratic elections on October 11, 2005, with UNMIL troops safeguarding the peace" (5). Accordingly, as Dennis noted, "In that election, twenty three candidates stood for the presidential election, with George Weah and Ellen Johnson Sirleaf emerging as the run-off" (5). In this first round of election, Dennis reports, "[N]o candidate took the required

majority, but Weah won this round with 28 percent of the vote and a run-off was between Weah and Sirleaf” (5). Dennis further notes, “The second round of elections took place in November which Ellen Johnson Sirleaf won” (6). In the words of Dennis, “Both the general election and runoff were marked by peace and order with Ellen Johnson Sirleaf claiming victory of this round, winning 59 percent of the vote” (6). This election gives a clear picture of the leadership challenges facing the nation.

Finally, Liberia has had continuous leadership problems from the very onset of the nation, but the United States always has provided some help because of the outstanding relationship they have with the nation. As Dunn-Marcos, Kollehlon, Ngovo, and Russ write, “The interest of the United States in the Republic of Liberia springs from the historical fact of the foundation of the Republic by the colonization of American citizens of the African race in the 19<sup>th</sup> century” (5). These Liberian Africans always have maintained that connection by keeping bilateral relationships intact. However, the challenges of good governance have proved a major challenge that led to brutal civil war. Dennis, commenting on the cause of the civil war, writes, “The unequal distribution of power and wealth resulting from Liberia social structure is largely at the center of the conflict” (1). Another cause of the war was the heavy level of tribalism. Building on the cause of African problems, President Yoweri K. Museveni of Uganda, maintains, “One of the biggest weakening factors in Africa is tribalism and other forms of sectarianism” (42). The churches of Liberia have existed amid these challenges, wherein the minds of both men and women have been molded to take leadership roles in the church. Therefore, the need for leadership development can be neither underscored nor ignored for the churches or for the nation. Examination of the above historical survey illustrates Liberia’s

continued leadership problems over the years, and those problems have in some ways destroyed the growth and development of the country. However, mentoring has been practiced to some levels, which is worth considering.

### **A Liberian Perspective on Mentoring**

The practice of mentoring from a Liberian perspective has existed for many generations. While Liberians practice mentoring, not many Liberians leaders understand the nuances of effective mentoring. Therefore, mentoring can be considered from a twofold perspective. Many Liberians practice mentoring but not as the West do. Current leaders are investing in the lives of future leaders through teaching, counseling, coaching, and apprenticeship on many levels. These leaders perform the roles and functions of mentoring but are doing so maybe without understanding the meaning of the actions in their entirety. Mentoring takes on many forms; however, these forms are informal rather than formal. Some of the common mentoring relationships used in Liberia are outlined below.

#### **Hands-On Approach or Apprenticeship**

Hands-on mentoring is one of the common forms of mentoring found in Liberia. In this form of mentoring, the mentor takes the protégé in to live with him or her for as long as the protégé's training might take. In this setting, the protégé continues to have hands-on experience until he or she is developed fully and ready for deployment. This kind of mentoring helps the protégé learn over a period of time through hands-on learning experiences under his or her mentor. This kind of mentoring does not require a formal education, because it occurs in an informal setting. During the time of training, the protégé is responsible to provide services for the mentor as he or she goes through the



time of training. The mentoring relationship could break sometimes due to the character of the protégé or the mentor's unnecessary or excessive demands. For example, sometimes a parent will take his or her child to live with a professional person in town for as long as it might take for the child to learn the professional person's trade. While that child is in training, the trainer might limit the child from visiting his or her parents frequently until he or she is trained and ready to be deployed.

### **Sande and Poro Societies**

*Sande* and *Poro* society mentoring are two traditional forms of mentoring in Liberia, which have already been described in the previous paragraphs on African mentoring. In short, these indigenous forms of training serve to initiate boys and girls into the traditional society (Dunn-Marcos, Kollehlon, Ngovo, and Russ 7). Three major tribes of Liberia, the Kpelleh, Mano, and Lorma, practice this form of mentoring. In this form of mentoring, the older generation initiates the younger generation into this traditional program for the purpose of education, training, and skills development. The purpose is not just to educate the younger generation but also to equip and prepare that generation to take over from the older generation. According to Dunn-Marcos, Kollehlon, Ngovo, and Russ, "This is a system of education administered by the poro and sande societies" (35). For example, in this tradition, if a person of an older generation was the *zoe or traditional herbalist*, he or she might initiate his or her oldest son and train him to take over the worship of the gods. When the son takes over the worship of the gods, he would in the same way train his son to take over, and that circle will continue from one generation to another. In this form of mentoring, cultural values and skills are learned over a period of

time. In this way, training and information is passed down from one generation to another.

### **Foster Parenting**

Foster parents mentoring started when the Americo-Liberians or the Congo-Liberians arrived. Many parents never had the privilege of gaining an education, oftentimes due to financial need. Therefore, they had to locate a foster parent to help with the education of the child. A number of things could happen if a foster parent accepts a child in their home. First, the child would have to change his or her last name to that of the foster parents. Second, the biological parents would be asked to visit once every year. Third, depending on the character of the mentee, the foster parents would care for, educate, and possibly make said individual a part of the family for life. Fourth, depending on relationship with the mentee family, the mentee could acquire portion of the property of that family. This form of mentoring relationships still is practiced in Liberia today. Historically, often only the Americo-Liberians or the Congo-Liberians had access to formal education. Therefore, if a parent wanted to educate his or her child, foster parenting represented one way to achieve this goal.

### **Pastor *Father and Son* Mentoring**

In pastor *father and son* mentoring, younger pastors seek counsel from senior ministers. For this reason, this form of mentoring is practiced only among pastors of churches. Upcoming pastors look to ministers with broad experience for guidance. Some of these mentoring relationships have had great impact, while others have ended prematurely due to abuse of power. This kind of abuse occurs when the mentor tries to use the protégé for his or her own promotion and financial gain. These kinds of premature

departures of mentees hampered the development of these young pastors and impacted their future abilities.

While mentoring exists in Liberia, the mentoring that occurs is largely on an informal level. Liberians know about the subject of mentoring but not as practiced in the West. However, even with the few leaders practicing mentoring, many factors affect the process.

### **Factors Affecting Mentoring Relationships in Liberia**

Several factors hinder the mentoring relationships and the development of young leaders in Liberia, including social, economic, and spiritual factors. The factors affecting mentoring in Liberia are rear. In fact the fourteen years civil war even made it worse and reduced the social condition of many inhabitants.

#### **Social Factors**

According to George Kieh, quality of life indexes of most Liberians indicate states of ignorance, illiteracy, poor health care, and unemployment rates (3). Among these factors, the most outstanding is poverty. Mentors want to do much to empower their protégés, but social conditions do not permit such action. These social factors hinder both productivity and development of mentor and protégé. For example, the mentor wants his or her protégé to attend a certain school to learn leadership theory; however, due to the overarching social conditions, the protégé cannot gain access. Furthermore, social division exists among the indigenous Liberians and Americo-Liberians or Congo-Liberians. Among these two groups, the Congo-Liberians are the wealthiest, and the indigenous Liberians are among the poorest and least educated in the nation. Therefore, if

a protégé desires an effective and productive mentoring relationship, he or she would be best suited in a mentoring relationship with an Americo-Liberian person of means.

Social status also has contributed to the high rate of illiteracy among Liberians. Many families lack the money to help their children acquire formal education. This lack of education has led to low self-esteem and a high rate of poverty among Liberians. As a result, leaders tend to look in the wrong directions at times for future generations. Current leaders sometimes look for young leaders with great personality and quality education. However, leadership requires more than personality; instead, leadership requires the ability to influence other people.

### **Economic Factors**

Economic factors seriously affect the development of leaders within mentoring relationships in Liberia. Because of the economic issues, mentoring relationships on many occasions have ended in misunderstanding, either due to the mentor's desire to use his or her protégé to acquire more wealth or the protégé's use of the relationship to acquire wealth. According to Dunn-Marcos, Kollehlon, Ngovo, and Russ, "Poverty is the single greatest impediment to a good education in Liberia" (37). These attitudes have led to leaders falling out with their successors, breakdown of the relationships and churches, and the destruction of many other relationships. These economic factors cause problems not only for leadership in the country but also for the development of young leaders. The need for power and finances is among the major factors that have destroyed many mentoring relationships in Liberia, and the churches are no exception.

## Spiritual Factors

Religion takes a variety of forms in Liberia and is a prevalent feature of Liberian society. The principal forms include animism, ancestral worship, Christianity, and Islam. According to Kieh, Christianity has been and remains a mainstay of the Liberian political landscape because it was introduced by the Americo-Liberians upon their arrival (3). The Liberian value system is controlled by persons' religious beliefs, especially with those persons living within the rural parts of the country without any formal exposure to education or western civilization. The Liberians' value systems were controlled by these religious beliefs. These value systems call for cooperation rather than competition, community or group harmony rather than individualism, people-centered rather than materialism. Therefore, from an African perspective, mentors put more demands on protégés to obey in order to learn. Obedience shows not only great signs of willingness to learn and but also respect for the mentor. Consequently, the family system still is held in high honor among even educated Liberians despite Western influence on their respective cultural philosophies. These traditional Liberian religious beliefs and value systems, to a large extent, governed their social, political and economic ways of doing things, especially for the indigenous persons deeply rooted in their home-grown culture. Individuals derived their personal senses of security and self-worth from the group or the community. This kind of setting gave the individual and the community some spiritual, social, economic, and emotional stability because everyone was concerned about one another. The stability within families and the communities helps parenting in Liberia because fathers and mothers were the parents of the young ones in the community (Forster 3). Community parenting was one of the ways young generations were trained

and deployed in to leadership positions; furthermore, this system was productive and is still practiced in some areas of Liberia today. However, some of these practices have changed drastically over the years, especially within the urban parts of the Liberian society. Notwithstanding, community parenting still is practiced within the rural parts of Liberia to a limited extent. These factors combine to shape the individual Liberian's perspective regarding the need to develop leaders, especially young leaders. These factors not only have hampered the development of young leaders on the national and political scene, but also they have hindered the development of young leaders in the churches of Liberia.

Amid all of the above challenges for Africa and specifically for Liberia, individuals still are watching the growth of Pentecostalism in Africa, with West Africa as the area of most focus. The growth of Pentecostalism on the continent give rise to the spread of the gospel on the continent.

### **Pentecostal Movement and Leadership Development**

After considering the place of mentoring on the continent of Africa with special emphasis on the West African context of Liberia, this review of literature now moves to consider the growth and spread of the Pentecostal Charismatic movement in Africa, a movement from which Bethel originated. The growth of Pentecostalism spread like a wide fire on the continent of Africa.

The word *Pentecostal* was first heard during the 1900s. Grant McClung writes, “[T]he first Pentecostal missiological formulation from the Azusa Street Mission may very well be in the pastoral administration of William J. Seymour” (1). The first written report of the outpouring of the Holy Spirit at the Azusa Street revival was from the 1906-

1909 as Grant McClung noted (1). Notwithstanding, Pentecostalism took a longer time to take hold of Africa. Ogbu Kalu writes about the growth of Pentecostalism in Africa:

Media use is the most important explanation for the growth of charismatic and Pentecostal movement in contemporary Africa. It gave new value to the missionary strategy and radically reshaped the religious landscape in a way that characterized the mainline churches. (*Pentecostalism, Media* 41)

Further on the growth of Pentecostalism on African continent, Allan H. Anderson notes that Pentecostal charismatic Churches, as “a movement which emerged since the 1970, is fast becoming one of the most significant expressions of Christianity on the continent, especially in Africa countries” (*The Newer Pentecostal and Charismatic Churches* 167).

In a similar vein, Kingsley Larbi, commenting on the growth of Pentecostal and Charismatic movement in Africa, asserts that phenomenal growth of the Pentecostal movement took place between the 1970s and the 1980s, undercutting the historic churches (140). Speaking further on the development of these Pentecostal and Charismatic Churches, Anderson also describes the emergence of these new independent Pentecostal and Charismatic churches, especially in West Africa, were “a reaction to the bureaucratization process in established churches” (*The Newer Pentecostal and Charismatic Churches* 169). He says, “The growth of these New Pentecostal Charismatic churches has been dramatic in West Africa, especially in Nigeria and Ghana” (*The Newer Pentecostal and Charismatic Churches* 170). In these countries, as he noted, “many new churches arose in interdenominational university students, notably the Scripture Union and the Christian Union, which later became fellowships that grew into full-blow denominations led by notably lecturers and teachers” (*The Newer Pentecostal and Charismatic Churches* 172). Alluding to the eminent growth of Pentecostalism in Africa, Sunday Babajibe Komolafe writes, “Africa has emerged as a major heartland of

Christianity” (233). Because of the rapid growth of Pentecostalism on the continent of Africa, especially in West African, most studies on African churches “focuses on charismatic Pentecostal churches because they are regarded as the largest and influence the spirituality of mainline churches” (Komolafe 221). Literature and vivid observation of the Pentecostal movement in Africa, shows the growth of Pentecostal movement as rapid, especially since the 1970s. Indeed, the growth of Pentecostalism, especially on the continent of Africa, cannot be ignored because the facts are glaring in every African culture.

Pentecostalism is a Christian sect other than the mainline churches that believes in the move and power of the Spirit. Anderson explains a major area of criticism of African Pentecostal churches concerns their concept of the “power’ of the Holy Spirit” (Pentecostal Pneumatology 65). Pentecostals understanding of the Holy Spirit’s power almost controls all of their actions religiously. Komolafe alluded to the move of the Holy Spirit. He writes, “Pentecostalism in Nigeria Christianity was inspired by the spontaneous manifestations of the Holy Spirit through various charismatic figures” (218) such as the pastor and spiritual heads. Due to African Pentecostal worldviews and understandings of the Spirit’s power, they tend to treat their pastors as overly spiritual. In the words of Okesson, “some churches are prone to accentuate the pastor’s authority and others elevating the role of the educated lay leaders” (Are Pastors Human 111). Okesson explains further that the act of overly exalting the pastors as very powerful and nearness to God in some ways may hinder the process of leaders’ development:

This perspective leads to incessant guilt and spiritual defeat; as well as lack of any real mentoring in how to overcome sin, or deal with issues related to forgiveness and/or regret. The pastor stands distant from the people, not as one of them. (Are Pastors Human 110)



Therefore, for an individual to understand clearly an African Pentecostal, he or she must be able to understand the African perspectives related to power and its use. For an African Pentecostal, the understanding of the Holy Spirit's power is also influenced by his or her worldview as related to power. Anderson takes this step further when he writes, "[W]hen it comes to the understanding of the power of the Holy Spirit in African Christianity, we must remember that traditionalists know that all, ultimately, power comes from God" (Pentecostal Pneumatology 69). Since ultimate power comes from God and God calls leaders to lead, they must lead with clear conscience of that power.

Although the Pentecostal and Charismatic movement rapidly has engulfed the continent of Africa, at a greater level, however, their leadership development pattern has not been as active as their growth pattern, especially in some parts of West Africa including Liberia. Gottfried Osei-Mensah, speaking about the poor leadership development in Africa in light of rapid church growth, writes, "[T]here is an acute shortage of trained leadership at all levels in the church in Africa today, especially given the current phenomenal rate of growth in the Christian community on the continent" (8). Mensah further asserts that "the church today needs leaders who are able to disciple young leaders and prepare them" (55) and indicates that the fellowship of believers must find suitable ways of training gifted persons (46). As a result of the lack of training, many of these churches have suffered a plateau state because once the visionary departs; the whole structure is depleted due to the lack of good leadership development. An African proverb says, "You cannot give what you do not have." In order for leaders to impact their generation, they must be prepared to do so. As Stephen Gray writes, "Any denomination with plans to begin the task of planting a new church needs to focus on the

issue of training” (94), which is vital to the growth, development, and sustainability of any denomination.

### **The Birth of Bethel as a Pentecostal Charismatic Church**

In the words of Johnson, the history of Bethel can be viewed from two paradigm shifts. The organization grew out of the Bethel World Outreach Center, formerly the Bethel Full Gospel Church, which was started by Friday in January 1986, in Lakpasee, Monrovia, Liberia (4). Due to the upheavals created by the Liberian Civil War in 1990, which led to the scattering of the church into diaspora, through the leading of the Holy Spirit, God produced the need for a new strategy and a new organization with an expanded vision to focus on world missions, church planting, leadership and resource development. In response to this new vision and direction from the Holy Spirit, Friday founded Bethel World Outreach Ministries International on 16 August 1990, in Silver Spring, Maryland, in the United States (14). The working of the Holy Spirit from a Pentecostal perspective is very strong and dependable, and every leader wishing to lead with a clear direction from the divine must do so with a total dependence on the Holy Spirit.

### **Bethel as a Local Church**

The first service was attended by a small group of seventeen persons at the Bethel Full Gospel Church in the auditorium of the Barnes Foundation School in Lakpasee, Monrovia. As described in denominational documents, the Lord rewarded their faithfulness by causing the church to grow to nearly one hundred fifty people in a little over a year (Johnson 15). The leaders invested time wisely and the Lord added to the church.

In June 1987, Johnson joined the work at Bethel Full Gospel Church as one the pastors after completing his theological studies at Oral Roberts University and Philips University in the United States. He was asked to work alongside Friday, founding pastor. The two men co-pastored successfully for six months until Friday left for the United States for further studies (15). During this period, the name of the church was changed to Bethel World Outreach Center.

Under Johnson's leadership, Bethel World Outreach Center continued to experience rapid growth, becoming the fastest growing Pentecostal Charismatic church in Liberia. Bethel initiated an active discipleship program using cell groups, Covenant Families, a strong prayer ministry, organized in a military fashion, an effective outreach program on television entitled, "The Bethel Hour," a newspaper entitled "The Bethel Trumpeter," and crusade evangelism (15). These outreach programs made the church expand rapidly throughout the country.

As Johnson noted, to accommodate the rapid growth, services were moved to the Monrovia City Hall in October 1987 and during the following year, attendance exceeded one thousand. About a year later, God miraculously provided several acres of land for the church in Sinkor. A temporary structure quickly was erected, and the church broke ground for a modern church building and office complex in November 1989. Bethel continued to grow, and by June 1990, membership exceeded two thousand. During this time, Bethel began to expand into church planting in other parts of Liberia. Three additional churches were planted in Brewerville, Robertsfield, and Gbarnga, central Liberia. The church grew rapidly to about ten thousand members within five years (15).

Then the gruesome and horrific civil war that killed more than a quarter of a million people in Liberia erupted.

### **Bethel as an International World Outreach Ministry**

When the war began, Johnson and his wife, Chrys, traveled to the United States in June 1990 to attend a pastoral conference in New Jersey to which they had been invited. While on their way back to Liberia, they became stranded in Maryland when all flights in and out of Liberia were suspended. They prayed and watched the Liberian situation closely, waiting for a breakthrough, but the situation continued to deteriorate. Members of the church had to flee for their lives, many to neighboring African countries and to the United States.

While Johnson was seeking the Lord for direction, as he indicated, the Holy Spirit said to his heart, “Don’t be a refugee, be a missionary. There are lost people to be won here too” (15). Acting upon this word from the Lord, and with further prayers to confirm the leading of the Lord, Bethel World Outreach Ministries International was incorporated.

The war in Liberia had both a negative effect and a positive effect on the Liberian people and the churches of Liberia. Negatively, lives and properties were destroyed, which caused devastation throughout the country. Positively, Liberians were able to travel around the world like never before. Among those persons that had traveled extensively were some of the members of the Bethel Church. Therefore, many factors contributed to the rapid growth of the Bethel World Outreach Ministries, including maximum exposure, total penetration, the evolving pattern, and the planned pattern as

discussed by Johnson (15), which served as key to the spread of the church in Liberia and around the world.

The factor of maximum exposure played a major role in the growth dynamics of the Bethel World Outreach Ministries. Included in this factor were the Bethel newspaper and Bethel Television. These elements brought the ministry maximum levels of exposure in the words of Johnson (16). The growth of the church can be attributed to the working of Holy Spirit and to the working of these strategies.

Total penetration also played a major role in the growth dynamics of the Bethel World Outreach Center (Johnson 16). The ministry employed small cell groups called covenant family groups and prayer brigades. These modalities had greater impact on the people, which gave rise to total penetration. In this form of penetration, small cell group meetings were established in most of the communities where church members lived. Furthermore, prayer brigades (16) also were established in the neighborhood to help with the spiritual growth of members.

The evolving pattern of the growth of the Bethel World Outreach Ministry also caused the ministry to spread rapidly (Johnson 17). The willingness of ministers to go and plant churches without the ministry sending or helping them helped Bethel expand very quickly in the country and around Africa. For example, ministers that travel to countries such as Ivory Coast, Ghana, Senegal, Cameroon, and others were able to plant churches in those areas without the financial involvement of the ministry. Even locally, pastors were able to plant churches within the interior without the total involvement of the ministry using local offerings and tithes collected from members. For example, in the

Bethel Church, pastors control their own funds and report 10 percent to the central office on a weekly or monthly basis, which helps local churches plant more churches.

The planned pattern occurred through a laid-out plan used by the ministry to plant churches (Johnson 18). With the total involvement of the district or mother church, churches launched in a particular place or locale by sending licensed pastors or ministers to work under the authority of that church. For a pastor to be licensed, he or she must hold an exhorter permit for at least a year, after which said person is given a license to serve for three years and then ordained (10). Many churches were planted this way, and currently the ministry uses this pattern.

According to the minister's manual of Bethel, the objectives of the ministry include offering fellowship and promoting partnerships among churches sharing a common vision, enhancing the effectiveness of the ministers by providing theological and practical training in the art of ministry, protecting the integrity of ministers and ministries by developing rules and structures requiring spirituality, and fulfilling the Great Commission by promoting missionary activities through church planting (Johnson 11). Commitment to a great vision propelled by the Great Commission proved the vehicle that controlled the rapid growth of Bethel.

To guide the integrity of the ministry, several offices were established. John F. MacArthur describes integrity as "being true to one's ethical standards." He asserts that nowhere is integrity more critical than in the leadership of the church because spiritual leaders must maintain integrity to set a credible example for all" (ix-x). The office of the General Overseer is the first office in the line of leadership. The General Overseer is the leader of the ministry under Christ. He is referred to as the bishop. As bishop, he is

responsible to provide general oversight of the entire ministry and provide the vision and direction for the ministry. He also is responsible to general secretary and national overseers (20). The second office is the office of the general secretary (20). The general secretary is appointed annually by the bishop and serves as his principal assistant. He runs the administrative arm of the day-to-day operations of the bishop's offices as delegated. The next sets of offices are the national overseer and secretary (21). The national overseer and the secretary are appointed annually as well by the bishop. They are responsible to oversee the local churches in their locale making sure that these churches meet the goals of winning the lost and making disciples. The final offices noted by Johnson are the offices of the pastors, elders, and deacons. They are responsible to work together in unity under the lordship of Jesus while being accountable to the ministry (21). The pastor works to build a team of lay leaders trained and equipped to help run the vision of the church.

Pentecostal Churches of Liberia represent the largest denomination of churches making great impact in terms of growth and expansion. Paul Kollman, discussing the rapid growth of Christianity in Africa, asserts that Pentecostal Charismatic Churches in Africa are among the fastest growing churches ("Classifying African Christianities: Past" 10-13). Among these churches is the Bethel Church, one of the fastest growing Pentecostal Churches in Liberia. However, these churches lack coherent leadership structure in some areas. The term *Pentecostal* originates from the occasion of the outpouring of the Holy Spirit on the disciples on that day of Pentecost as recorded in Acts chapter two. This belief sets Pentecostal churches apart from other evangelical Christian churches. As noted by Kollman, it "is the belief that Christians can receive a similar

experience as that of the disciples of Jesus who were baptized with the Holy Spirit evidenced by speaking in other tongues” (10-13) He also notes, “They believe in the present day operation of spiritual gifts such as miracles, healing, prophecy, and other supernatural manifestations” of the Holy Spirit’s power for effectiveness in ministry (10-13). Sometimes Pentecostal Christians limit their idea of the Holy Spirit’s power to the spiritual realm; however, the Holy Spirit’s power involves the physical realm and other areas of life, as well. Anderson writes, “Christian pneumatology must affirm that the power of the Holy Spirit has more than just ‘spiritual’ significance. It also has to do with dignity, authority, and power over all types of oppression” (Pentecostal Pneumatology 68). Pentecostal churches follow similar worship patterns as those of evangelical churches, but with different emphases. Pentecostal churches emphasize the move of the Holy Spirit’s power, and most of their actions are based on the Spirit’s leading. Evangelical church emphasis is often on knowledge and structure.

The Evangelical Churches of Liberia represent the second largest denomination of churches in Liberia. These churches hold much in common with the Pentecostal churches, such as emphases upon Scripture, preaching, and teaching. However, huge differences exist regarding church leadership and structure. For example, in evangelical churches, leaders must follow leadership rules and structures. These churches also have a good pattern for leadership development. Conversely, in Pentecostal churches, sometimes the while structure exists, this structure might be difficult to follow because the leader is under the control of the leading of the Spirit. Notwithstanding, they are all working together with one goal in mind, the kingdom of God. This research project considered the manner in which the Bethel Church of Liberia develops leaders. From the results of this



research, I ascertained an appropriate approach to the leadership development pattern found among the growing Bethel Churches in Liberia.

### **A Contemporary Perspective on Mentoring**

Having an understanding of mentoring from an African perspective is insufficient to understand mentoring fully; however, mentoring needs to be understood from a contemporary perspective as well. A good Contemporary and African perspectives will give a reader a better understanding of mentoring.

### **Mentoring, Coaching and Discipleship from a Contemporary Perspective**

Study on mentoring consistently suggests that organizations and businesses recognize mentoring as one of the most effective means for personal and leadership development. Businesses and organizations always have used mentoring and coaching to improve organization performance. In discussing the primary benefits of mentoring, Biehl discusses the major benefits of mentoring as professional, emotional, and developmental. He claims that having a mentor helps an individual to improve professionally and keeps him or her emotionally stable and helps their developmental processes (75-99). In a similar way, mentoring, when used in relationships for the development of young leaders, will yield tremendous results that could lead to ministry growth and development.

### **Definition of Mentoring**

An understating of mentoring requires a grasp of the meaning of mentoring and how mentoring might work from a contemporary perspective. This section explores defining mentoring and types and other aspects of mentoring.

The definition of mentoring has undergone significant changes due to the focus scholars on the subject. Biehl writes, “Mentoring is a relationship with someone you like, enjoy, believe in, and want to see them win in life” (21). Mentoring is currently being spoken of today more than was done in the past. This increase in conversation likely stems either from exposure or the need for good leadership in churches and organizations.

The *Oxford Dictionary* defines *mentor* as “An experienced and trusted adviser who trains and counsels new employees or students” (“Mentor”), while Hendricks and Hendricks define mentor as “someone who functions to some extent as a father figure (in the best sense of the term), a man who fundamentally affects and influences the development of another, usually younger, man” (18). Building further on the meaning of mentoring, Stanley and Clinton describe mentoring in their work, as well:

[a] relational process between mentor, who knows or has experienced something and transfers that something (resources of wisdom, information, experience, confidence, insight, relationships, status, etc.) to a mentoree, at an appropriate time and manner, so that it function facilitates development or empowerment.(40)

Finally on the meaning of mentoring, the American Speech-Language-Hearing Association defines mentoring as “a developmental partnership through which one person shares knowledge, skills, information, and perspective to foster the personal and professional growth of someone else” (“What Is Mentoring”). Davis describes mentoring as “a process of opening our lives to others, of sharing our lives with others; a process of living for the next generation” (16). Therefore, mentoring is about investing in the lives of the future generations who will be equipped to lead.

Each of these definitions helps establish a clear understanding of mentoring and also shows how scholars are a divided regarding the definition of the subject. However,

one component is common throughout—the relational nature of mentoring. These definitions establish that mentoring is for the purpose of developing future or young leaders. The purpose of mentoring is development of leadership and helping a protégé discover his or her gift and find his or her place in the society. Each of the previous definitions features the word *relationship*. Therefore, understanding the relational theme of mentoring is important to the practice of mentoring, which in some way relates to the relational nature of the Godhead. To that end, Seamands says a clear understanding of the relational nature of the Trinity will help to enhance the Christian vocation. “The Christian vocation is to develop leaders through effective relationship” (58). For leadership development to take place, mentoring must happen. For mentoring to take place, relationship must happen. Leadership and development cannot be divorced from relationship. In fact, the three go hand in hand. Mentoring involves relationship, and with good relationship comes influence that leads to development.

The Bible provides mentors and leaders with countless examples for imitation to enhance the leadership development skills of Christian organizations. In the early days of the Bible, information was transmitted from one generation to the next with the purpose of training and building that generation up to take over. In Deuteronomy 6:6-9 and Psalm 78:1-8, God instructs the fathers of Israel to teach their children the words of the Lord. Mentoring as a relationship has elements of skill transference, impartation of knowledge, guidance, and empowerment of a person toward the goal of development. Mentoring also has a strong spiritual dimension and is one of the most influential ways to help young leaders grow into maturity and intimacy with God as they prepare for future leadership roles.

In addition to exploring the meaning of mentoring, coaching also is important, as the two closely are related but not identical. Coaching is part of mentoring but is different. According to Gary R. Collins, coaching is “the art and practice of guiding a person or group from where they are toward the greater competence and fulfillment that desire” (16). Building on idea of coaching from a religious perspective, Linda J. Miller and Chad W. Hall define coaching as “a focused, Christ-centered relationship that cultivates a person’s continued growth and action” (12). Instead, coaching is a one-on-one relationship that helps a person grow or develop his or her skills in areas like wisdom and spiritual maturity over a period of time. Coaching is part of mentoring and discipleship. Mentoring, on the other hand, has a broader connotations than coaching. As Ted Engstrom describes, “A mentor provides modeling, close supervision on specific projects, individualized help in many areas—discipline, encouragement, corrections, confrontation and calling to accountability” (4). Mentoring is more directive than coaching, which tends to be suggestive. In mentoring, the length of time is also another difference as related to coaching. As for discipleship, mentoring informs the coaching process and leads the disciple into closer relationship with God.

### **Types of Mentoring Programs**

Scholars are divided on which type of mentoring is best. However, according to Beverly Kaye and Davon Sheef, mentoring can take on three different forms, and many variations of each form are possible depending on the organizational needs. The following examples are simple representations of their ideas.

## **One-On-One Mentoring**

According to Kaye and Scheef, one-on-one mentoring program uses partners traditionally called protégé and mentor. The protégé is the trainee, while the mentor is the trainer. Kaye and Scheef assert that this program was seen first in history with a powerful mentor responsible for guiding the career development of a junior upcoming leader. They claim that the updated view of the one-on-one mentoring program is that of two partners, each with areas of expertise and contribution who work together to achieve the development of learning goals of the protégé. While generally understood that the protégé receives the most benefit from the relationship, especially in an African setting, the new view holds that both parties gain from the relationship (2). This project's findings supported the view of these authors that both mentors and protégés gain from the relationship. For example, when parents send their child to stay with a mentor, that child is responsible for taking care of the mentor's needs while the mentoring relationship takes place. In this way, both parties gain from the relationship. Nonetheless, one party may in fact gain more than another party in the context of a mentoring relationship, depending on the environment and the given situation that can vary from culture. The one-on-one type of mentoring program is in some ways the most effective kind of mentoring relationship in Africa and easily can be established because of the communal nature of an African community and/or cultural setting. This kind of mentoring works from the home, the family, in the church, and at length in some government agencies. Tokunboh Adeyemo, commenting on African communal nature, said that the strong sense of community borders on ethnicism. He further indicated that an African is not an

individual in a technical sense but a being-in-community, a part of the whole (16). As a result, for most Africans, most of their activities are tied around the community.

### **Group Mentoring**

According to Kaye and Scheef, in “this type of mentoring program [group mentoring], a small group of people commit to jointly support and pursue one another’s learning goals. Group mentoring has a learning facilitator, who takes on the role of group mentor” (6). They note that each group member is considered a mentor to another group member and provides feedback and support. This kind of mentoring program leverages the power of the group motivation and acknowledges exchange. Furthermore, group mentoring is an appropriate model for many fast-paced and flexible organizations that rely on knowledge networks and involve everyone in the decision-making process.

Nonetheless, this type of mentoring cannot fit easily into all cultures.

### **Virtual Mentoring**

Virtual mentoring is the third kind of mentoring program mentioned by Kaye and Scheef. As they explain, this type of mentoring is either one-on-one or in a group setting, but it occurs either by telephone, e-mail, or video conferencing (13). However, virtual mentoring requires special skills of implementation for completion because of the lack of interpersonal contact. Kaye and Scheef indicate that despite all their advantages, one-on-one mentoring programs are not easy to establish. They write, “To set up a mentoring program you need to be familiar with program components, mentor selections and what mentors and protégés do” (2). Running a mentoring program calls for special skills and techniques because mentoring is a complex relationship that requires creativity.

Stanley and Clinton, commenting on the types of mentoring, describe three types of mentoring. To that end, they give an in-depth explanation of implementation, and their methods are slightly different from those of Kaye and Scheef. The first type of mentoring program Stanley and Clinton mention is the “intensive mentoring program” (41). In this type of mentoring program, the mentor plays three possible roles, including “a discipler, a spiritual guide and as a coach” (41). Stanley and Clinton write, “Discipling is a relational process in which a more experienced follower of Christ shares with a newer believer the commitment, understanding, and basic skills necessary to know and obey Jesus” (48). This statement in some way brings out the primary idea of mentoring, leading the protégé to experience connection with Jesus. This kind of mentoring program involves a personal relationship, as does one-on-one mentoring. It also involves time and commitment on the part of the mentor and the protégé.

The one-on-one mentoring program is very common in an African cultural environment where mentors have more power over their protégés than might occur in the Western world. In fact, from an African traditional position, the protégé is to be ready at all times when requested. At times, the protégé may never know what the mentor needs or have no schedule, but when the mentor calls, the protégé will have to obey. One reason for this attention is either because of the relational nature of the culture or because of the intense desire on the part of protégés to be trained.

The second type of mentoring program Staley and Clinton discuss is the “occasional mentoring program” (41). This type of mentoring program lacks the pressure and care of other types of mentoring programs. As such, it moves on a gradual basis, much like Kaye and Scheef’s group mentoring concept. According to Stanley and

Clinton, this kind of mentoring relationship involves a counselor, a teacher, and a sponsor. Occasional mentoring programs are not too permanent in Africa, and this arrangement resembles the occasional nature of the relationship between a teacher and a student. The weakness of this kind of relationship lies in its lack of accountability. The highly flexible nature of this type of mentoring program might not fit easily into some cultures, such as African cultures. Furthermore, the result of such a mentoring relationship might not be too influential, or it might take a longer time to produce results. Stanley and Clinton write, “[E]mpowerment may be weakened due to the lesser effect of personal relationships and accountability” (128). This kind of mentoring program is only good for specific reasons, thus the name *occasional* mentoring.

The third type of mentoring program featured by Stanley and Clinton is the “passive mentoring program” (41). In this type of mentoring program, the protégé is influenced by the life of someone with whom he or she does not have a personal relational. This point of focus is either a contemporary figure or a historical figure. This type of mentoring features no personal relationship. The mentor does not know of the protégé’s commitment to follow the mentor’s ideology, and the mentor never knows his or her impact. Such mentors have no clue as to what happens in the life of the protégé. Following careful analysis of Stanley and Clinton’s type of mentoring relationships, the discipler mentoring relationship stands out as the best. As such, this method can be practiced in any culture with positive results because of its relational nature. From a Christian perspective, no mentoring relationship can succeed easily without some kind of relationship in place. Relationship is a key component of mentoring, and without it the process might not accomplish its goal, that is, to lead the protégé to a knowledge and



relationship with God. The relational nature of mentoring is supported by the relational nature of the Godhead, also a strong part of the African culture as well. The understanding of mentoring from an African perspective enhances the practice of mentoring and serves as effective tool for leadership development. Transfer comes from connection or contact, which happens through the process of mentoring.

A final type of mentoring program of importance here is the *peer mentoring program* discussed by Hendricks and Hendricks, which shares some relationship with that of the group mentoring Kaye and Scheef mentioned earlier. Hendricks and Hendricks believe that leaders can be developed for future leadership positions through effective mentoring relationships. They discuss the what, how, and the when of mentoring. According to Hendricks and Hendricks, one type of easily overlooked mentoring relationship is the peer mentoring relationship (626). They assert that many of the mentoring relationships taking place between mentors and protégés are between people basically the same age or within five or six years of each other (622). They further noted that at first one is tempted to describe these simply as friendships, but they are actually peers mentoring one another. Stanley and Clinton also talk about the peer mentoring program and refer to it *peer comentoring* (168). According to Stanley and Clinton, in this kind of mentoring, peers share their lives with one another and are committed to one another. This kind of mentoring relationship is not very common, especially in an African context. Stanley and Clinton, commenting on the strength and weakness of this type of mentoring relationship, write, “Many peers but few, if any, who are developed to the point of share commitment and trust” (169). This kind of mentoring relationship might not bring forth fruit because the level of commitment, trust, and accountability are weak.

The various types mentoring explored show how scholars are divided regarding mentoring because of the complexity of the subject. The complexity of mentoring relationships makes it hard to establish an exact method of practice. A single mentor cannot possibly master and or use all the various types of mentoring programs in a single relationship.

### **The Nature and Role of Mentoring**

Mentoring is very important and should be considered a positive means of leadership development in any organizational setting. As such, mentoring is a means of transferring skills and knowledge from one generation to another. As Okesson speaking of the important of mentoring says, [I]t places the leader and his follower in a close, intimate relationship” (The Image of God 43). In order for leaders to be expressive and successful in their leadership roles, they must understand that mentoring plays an important role in the development of young leaders. The mentor’s understanding of the nature of mentoring is very important because without an understanding, practicing it will be difficult. Hendricks and Hendricks, regarding the relationship between a mentor and protégé, write, “A mentor serves his protégé (or follower) in any of the several key ways” (3045). Mentoring is a relationship that involves services both on the part of the mentor and the protégé.

First, the mentor serves as “a source of information for the protégé” (Hendricks and Hendricks 3042). The mentor certainly knows skills that the protégé does not know. He or she knows skills about life, career, and/or profession that the protégé does not know because of his or her level of experience and maturity. In fact, skills are what

qualified mentor to be called a mentor because of this level of maturity and willingness to share those experiences with the protégé.

Second, the mentor “provides wisdom” for the protégé during the process of the relationship. Accordingly, Howard G. Hendricks and William D. Hendricks write, “Wisdom means knowing what to do next” (3042). The mentor helps the protégé discover his or her next move by giving a sense of direction.

Third, the mentor “promotes specific skills and effective behaviors and provides feedback” (Hendricks and Hendricks 3042). The protégé enters the relationship with certain ways of doing things or certain behaviors. During the time of the mentoring relationship, the mentor helps guide the protégé toward greater productivity and increased efficiency. The mentor also helps the protégé to develop a good behavior pattern. To that end, Hendricks and Hendricks write, “The protégé comes away knowing how to do certain things that he couldn’t do before” (3048). The mentoring relationship involves a complete training process because learning occurs during the process. During this time, the mentor takes the responsibility to give feedback to his or her protégé. Feedback normally involves acknowledging the good and reprimanding the bad, thereby encouraging development and growth. However, when reprimanding, the mentor speaks the truth with love because his or her primary goal is to move the protégé from where he or she is to the place of growth and development.

Fourth, the mentor serves as a sounding board and someone upon whom the protégé can depend. The protégé must have the opportunity to relate to the mentor without fear. In this case, the mentor allows or gives the protégé opportunity to test ideas and intuition before they can be put into use. The mentor should be willing to assist the

protégé when facing problems. This example fits with the African understanding of a sense of fellowship. Africans have a great desire to identify with the needs of people. Therefore, such action will lead to productive mentoring relationships, which could enhance leadership development.

Finally, the mentor helps devise the protégé's plan. Hendricks and Hendricks believe that such planning should occur at all levels including programing for spiritual growth, plotting a career path, deciding on an education, or contemplating marriage. If the mentor plays all these roles and or functions, he or she will have great influence and great success. According to Hendricks and Hendricks, both the mentor and the protégé can reap benefits from the mentoring relationship. They write, "God has built into the process some definite rewards that can make it extremely satisfying" (145). Hendricks and Hendricks then established a few benefits that a mentor has to his or her advantage.

Hendricks and Hendricks believe that mentoring can establish "a close, personal relationship with another man" (146). Normally, the mentoring relationship calls for closeness between the two parties. Hendricks and Hendricks write, "Mentoring a young man has its own affection—especially if the relationship is about development rather than control" (147). As mentors and protégés work together, the bonds of relationship will strengthen and benefit both parties. As the mentor invests in the life of the protégé through this bond of good relationship, the protégé also will contribute to the mentor. For example, in an African setting, if a mentor is training a protégé, strong bonds of relationship exist between the mentor and the protégé. In this mentoring relationship, the protégé provides services for the mentor in return for what he or she is learning. This pattern will continue until the whole mentoring process has reached its conclusion.

Benefits exist for the both the protégé and the mentor. Mentoring is an idea of leadership development that should be encouraged and practiced for the development of leaders through effective mentoring relationships.

Another benefit for mentoring is “personal renewal and revitalization” (148). Quoting the apostle Paul, Hendricks and Hendricks write that the Christian life is “Not a hundred-yard dash, but a marathon. I can testify from personal experience that that’s exactly what it is—a life-long race” (148). As leaders run, they need to run in ways that will enhance their abilities because they are in it for a long time. Therefore, leaders need to run in such a way that they will finish well. Hendricks and Hendricks believe that the Church will have influence if it counteracts the culture of segregation because it separates the future generation from the current generation of older leaders (149). As leaders associate with future generations, they will invest in their lives and prepare them for future leadership roles.

Another benefit of mentoring they noted is that of “a sense of self-fulfillment” (149). Leaders can leave a legacy when they invest their lives into a younger leader. David L. McKenna writes, “A successive leader leaves a legacy of opportunity for the moral and spiritual transformation of institutions and individuals” (149). Leaving behind a group of leaders that can take your place when you are gone brings a sense of self-fulfillment to the mentor. Hendricks and Hendricks write, “Nothing satisfies quite like the sense of accomplishment that comes from developing another individual” (151). Mentoring is personally rewarding especially when the mentor sees that he has influenced the life of someone and changed the course of a whole generation. While some

relationships might not end well at all, a patient mentor will see a certain degree of fulfillment.

Lastly, Hendricks and Hendricks tout one benefit of mentoring as “[t]he confidence of having made a difference with your life” (151). Many leaders have great regrets because they did not make maximum use of their lives, because they were not able to use their energy wisely. Hendricks and Hendricks write, “Two lines run through everyman’s life: a lifeline, and a purpose line. The lifeline marks biological progress; the purpose lines marks the spiritual progress. Once the purpose line begins to taper off, it is just a question of time before the lifeline will do same” (152). Every leader must be guided by a lifeline and a propose line.

Conclusively, mentoring is not an easy task. It requires time, resources and commitment both on the part of the protégé and the mentor. Therefore, mentoring is to be practiced with the utmost care and commitment. Mentoring done with utmost care and commitment is rewarding because of the investment into the future generation of leaders. Psalms 71:18 states, “Even when I am old and gray, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come” (NIV). The essence of mentoring involves the future generation, leaving a legacy that will influence those persons that are to come. Davis says, “Mentors plant not only for a century, but for millennia—and indeed, for eternity” (20). Effective Christian mentoring works from the focus of eternity, which is the ultimate goal of building a relationship with the God.

### **The Practice of Mentoring**

According to Coleman, “The test of any work of evangelism is not what is seen at the moment, or in the conference report, but in the effectiveness with which the work

continues to the next generation” (103). Coleman outlines how leaders such as Jesus influenced the lives of others, especially his disciples. Jesus’ commitment to leadership development came as a result of his desire to see the work passed on to the next generation. Therefore, as leaders practice mentoring, they also should desire to see the lives of their followers develop and be ready for the next generation. With that mindset, the mentor easily can achieve his or her goals and enjoy the benefits as he/she watches the mentee succeed in whatever he/she is doing. Sometimes success is hard to achieve, but when an individual earnestly prepares, it surely will come. For example, the success of John Wooden as a basketball coach came not from his commitment to coaching but from a set of values he let guard his life. In the words of the Editors of New Word City, “That sense of values and priorities was the bedrock of Wooden’s leadership” (30-31). Wooden’s purpose was not just to win but to guard his player to the place of development and fulfillment. To achieve that goal, John Wooden carried his father’s seven-point creed, which guided his life to greatness and fulfillment:

Be true to yourself. Make each day your masterpiece. Help others. Drink deeply from good books, especially the Bible. Make friendship a fine art. Build a shelter against a rainy day. Pray for guidance and give thanks for your blessings every day. (34-36)

These words composed somewhat of a rule of life for John Wooden. As he lived that rule of life, he encountered success far beyond his coaching career. A mentoring relationship guarded by a perfect rule of life will yield good results. According to Cowart, “Mentoring is a fluid relationship in which the roles and functions of the mentor are constantly changing according to the needs of the protégé” (52). Mentoring is complex and involves turns and twisting. As Bill Thrall, Bruce McNicol, and Ken McElrath assert that “Relationships are hard work” (176). Therefore, for the practice of mentoring to be

effective and rewarding, adjustment in the process must occur because no mentoring relationships will succeed without flexibility. The relationship calls for flexibility and strong commitment both on the part of the mentor and the mentee.

For the practice of mentoring to be effective and productive, several improvements can be made regarding the process. In order for the relationship between the mentor and the mentee to be effective and efficient, active and willful participation must occur on the part of the mentor and the protégé. Chris Argyris writes, “Learning occurs when we (*mentor*) detect and correct errors and when they take effective actions (3). Hendricks and Hendricks list a number of things that the parties should accomplish throughout the process.

The mentor and mentee should sign a learning contract. This contract statement includes a statement of agenda and expectations of both protégé and mentors (Hendricks and Hendricks 3682). Hendricks and Hendricks write, “[This Learning Contract] may be a formal, written document, or it may be informal and verbal” (3683). Because mentoring is a complex relationship, specificity is important in order to develop a meaningful and encouraging relationships. The idea of signing a contract fits in some way within the African context; however, not many people will accept the idea.

Having an agenda enhances and inspires the practice of mentoring. The agenda guards the process of meeting and enables the mentor and the protégé to be prepared ahead of scheduled meetings (Hendricks and Hendricks 3712). Agenda setting helps to regulate the time for the meeting and enhances the mentoring relationship. As such, this action constitutes part of the learning contract between a mentor and a mentee (3713). The setting of agenda may work in an African context but not to a greater extent because



of the number of informal visits. In the African context, many unannounced visits from friends, family members and protégés occur. Most importantly, if a mentor agrees to work with a protégé, even without a written contract, the mentor should be willing to meet at any time. In fact, unannounced visits can occur once the informal contract has been engaged. However, in other instances the mentor and his protégé set an agenda for their meetings to a limited extent. Although agenda setting is rare in an African setting, it can prove helpful because it enables the protégé and the mentor to freely work together.

Hendricks and Hendricks write about the importance of crafting an agenda:

If you are trying to get somewhere, you've got to know where you are going and how you are going to get there. If you are trying to grow, or to help someone else grow, you have got to know what the learning objective is, and how you are going to accomplish it. That's what an agenda is.  
(195)

For them, setting the agenda involves two things: the protégé's part and the mentor's part. The protégé's full participation in crafting the agenda helps him or her not only to learn but also to understand the implications of the agenda. Agenda setting fits best in a western setting, where the protégé's priorities help shape the agenda. However, in the African context, the protégé should make every effort to work within the schedule of the mentor. After all, the protégé needs something from the mentor. Therefore, the protégé works on the mentor's schedule and not the mentor working within the schedule of the protégé. The protégé's willingness to work according to the mentor's schedule signifies obedience, respect, and willingness to learn and develop.

Furthermore, the mentor and protégé can practice mentoring when they develop strategies to promote growth. Mentoring is critical and requires creativity. If the mentoring relationship will be successful, the mentor will have to develop creative

innovation throughout the entire process (Hendricks and Hendricks 3718). In order to accomplish such a task, the mentor must inspire the protégé to engage actively in the process. This development process involves giving the protégé an opportunity to discover information rather than merely receiving information from the mentor. If the protégé needs information, the mentor should show him or her how to find the necessary information. Next, the mentor should be able to give his or her protégé some responsibilities, but this responsibility must be given with wisdom and accountability. As Hendricks and Hendricks assert, “[D]on’t just dump it in his lap and walk away. That is not mentoring. That is irresponsibility” (3784). Hendricks and Hendricks encourage several approaches to assure optimal learning from delegated tasks.

Learning comes by doing. The mentor should set aside a time to assign his protégé, “Brief him or her on the assignment” (Hendricks and Hendricks 199). To enhance an optimal learning process, the mentor should be willing to engage continually with the protégé about what he/she needs to do, what he expects to do, and what he must do to prepare. Hendricks and Hendricks claim that for the mentor to achieve the learning goal of his protégé, a set time should be set aside for the protégé to “practice the assignment” (199). During this time, the protégé rehearses out loud what he or she plans to do and continue until he or she actually has the time to do it. Another approach to this optimal learning process involves the mentor allowing the protégé carry out his or her assigned task. Hendricks and Hendricks instruct, “Let him execute the task” (199). At this time, the mentor steps back and allow the protégé to perform his or her task. The final approach is for the mentor and protégé to meet and discuss. Hendricks and Hendricks write, “Debrief with him on what happened (199). At this time, the mentor is to check

with the protégé in order to evaluate what has been done and be ready to move forward. This style of mentoring is very common in Africa.

Also significant in the practice of mentoring is the mentor's willingness to help the protégé after a setback. No relationship is perfect, including mentoring. As mentors work with their protégés, the protégés will make mistakes. Mentors should be willing to help their protégés acknowledge honest feelings of disappointment, regret, and lowered self-esteem by allowing them to vent emotion after they make mistakes. Additionally, no matter how badly the protégé stumbles, at some point the mentor needs to remind him or her that somehow the sun will still come up tomorrow. The protégé needs to be encouraged by the mentor that the failure has not brought the world to an end. The mentor should be able to address the issues with frankness in order to restore the protégé. The way mentors handle failure either can contribute to the development of the protégé or can destroy and/or break down the relationship forever. Therefore, this stage of the relationship should be handled with wisdom. Hendricks and Hendricks believe that "an ideal time to work heavily with the protégé is not after he fails, but after he succeeds" (3982). Celebrating the success of the protégé encourages them to be more determined in their pursuits. Acknowledging the achievement of the protégés makes them more productivity and goal oriented.

The analysis of Hendricks and Hendricks regarding the responsibility of the mentor during the practice of mentoring may work in a limited capacity in an African context. For example, formal learning contracts generally are not used, and most of the agenda for training is controlled by the mentor instead of the protégé. Furthermore, the protégé works at the schedule of the mentor and not the other way around. More demand

is placed on the protégé because he or she is recognized as receiving the service. Since mentoring is not static, it goes back and forth; mentors should be willing to shift through the process continually. However, as mentors work with their trainees, they should be mindful of the pitfalls that could hinder the process, which leads to the next point of focus.

Tony Dungy and Nathan Whitaker discuss how the mentor or leader should practice mentoring with the right focus. They state, the “mentor leaders put people first” (3). Mentor leaders should focus upon the future. As such, leaders should not be shortsighted, just looking for short term goals achievement. According to Dungy and Whitaker, such leaders will see their organization destroyed (3). In any organization, relationships matter. Therefore, they encourage mentor leaders to build their institutions on lasting relationships and not short term goals (4). Short term relationship may not have lasting relations as compare to lasting relationship.

The mentor leader also should strive for significance in life (7). According to Dungy and Whitaker, leadership must first and foremost recognize that success in the world’s eyes is insufficient. They write, “Mentor leadership should focus on building people and building leader for the next generation” (9). Furthermore, they assert that part of life’s purpose involves building “a legacy or a consistent pattern of building into the lives of others” (9). They also indicate, “Developing leaders is building a life of significance and creating a legacy of real value, which means being willing to put hands and minds to work” (9). Developing leaders, especially young leaders in a Christian setting, is the hallmark of leadership.

Finally, “mentor leaders keep an eternal perspective” (Dungy and Whitaker 13). Dungy and Whitaker write, “It takes time to build mentoring relationships. It takes time to add value to other people lives. Therefore, building an organization for good success means creating a culture that will live on through succeeding generations” (14-15). Building an organization involves mentoring that calls for investment. The idea of mentoring is not an option for any generation but an essential toward investing to future generations. Mentoring is the vehicle by which current leaders invest in the lives of future generation.

### **Problems and Pitfalls to Avoid in Mentoring Relationships**

In the words of Florence Stone, mentoring is like all relationships that have challenges (205). No relationship, including mentoring relationships, is free from problems. Mentoring relationships are very complex and require care and courage to succeed. If both parties enter the relationship carrying unrealistic expectations, then the relationship will not succeed. Among relationships, the most honored and distinct one is the marriage relationship. As such, marriage is holy, and according to the Bible God blesses the union (Gen. 2:18-25). Although divinely connected, many marriage relationships still face challenges with the rate of divorce in the world. In the same way, as mentor and protégé enter into the mentoring relationship, the relationship requires care. The mentor and the protégé must be willing to experience some things that might not have been expected. For example, when Jesus told his disciples to leave and go on the other side of the lake, none of the disciples knew they would experience a mighty storm that could have destroyed them had not it been for Jesus. In the same manner, mentors and protégés enter these relationships without a clear picture of what lies ahead.

Hendricks and Hendricks write, “The myth is that if men form vital relationships with one another, those relationships will essentially be freed of problems and conflicts” (3998). Such myths promise difficulty for mentoring relationships.

Hendricks and Hendricks mention four such difficulties experienced in mentoring relationships. The problem of unrealistic expectation is one of the major pitfalls to mentoring relationships. Many protégés and mentors enter into relationship with unrealistic expectations, which can damage the relationship. For example, unrealistic expectation can occur when either the mentor or the protégé expect more than the relationship is capable of offering. Accordingly, Hendricks and Hendricks write, “Just as unrealistic expectations cause a lot of men to shy away from serving as mentors, they also cripple the mentoring relationship” (2176). Nonetheless, establishing a relationship without any expectations is virtually impossible. However, expectations should be realistic and achievable, since achievement leads to joy, satisfaction, and relational success. For a mentoring relationship to be effective and productive, both the mentor and mentee should come with achievable expectations rather than things that will hinder the process.

Time management represents another mentoring pitfall to avoid (Hendricks and Hendricks 4031). The use of time is important in any relationship, but especially in the mentoring relationship, where information is dissimilated for action. Therefore, in order for the mentoring relationship to succeed, both the mentor and protégé should be mindful of the time allotted to them. Both parties should use time wisely for the success of the relationship. Hendricks believes that when the mentor seems to have little time, then he or she should be ready to revise the learning contract. They further indicate that when the

mentor has little time, the protégé should offer assistance, since the protégé is, in fact, receiving valuable assistance and experience.

The problem of time management is a serious challenge in most cultures, which has not just hampered many mentoring relationships, but also has caused serious challenges for the development of young leaders. A third problem that mentors and protégés must avoid is the problem of jealousy (Hendricks and Hendricks 4075). Jealousy may occur when the protégé outperforms the mentor. Jealousy in mentoring relationships is not merely a current problem; instead, this problem has existed throughout history. Jesus acknowledged the truth about this problem of jealousy and said that mentees could do more than their mentor had taught them. In John 14:22, the apostle writes, “I tell you the truth, anyone who have faith in me will do what I have been doing. He will do even greater things then these, because I go unto the Father.” Certainly, if Jesus during his earthly ministry could make such statement to his protégés, then mentors take notice. In fact, following the examples of Jesus, mentors should be of great joy to see their protégé succeed where they were not able to succeed. In addition to the examples of Jesus, the Bible and present life stories are full of examples of protégés’ successes over their mentors. The book of Acts tells of the mentoring relationship between Paul and Barnabas. The two men were described as “Barnabas and Paul,” but as the narrative continues, the order is changed to “Paul and Barnabas.” That order continues throughout the story, indicating that Paul, the mentee of Barnabas, has outdone his mentor, Barnabas. Barnabas exhibited a humble spirit and he was willing to accept and acknowledge the progress Paul was making. The willingness of Barnabas to acknowledge Paul’s achievement shows a great mark of maturity on his part. Potential mentors would do well

to emulate Jesus and Barnabas. As Hendricks and Hendricks explain, mentors should not be afraid that someday their protégés will capture their kingdom. In fact, protégés should not strive to capture but rather they should inherit it and built upon it. To that end, they write, “Envy is like poison to a mentoring relationship. And in all candor, I have to tell you that this this poison is polluting many in the body of Christ today, nipping in the bud the cultivation of new leaders” (4098). The problem of jealousy faces people everywhere, and conflicts emerge in many organizations. In order for mentoring to succeed, mentors and protégés should make every effort to do away with jealousy.

A final pitfall that mentors and protégés should try to avoid is the problem of control. According to Hendricks and Hendricks, “Mentoring is all about influence—one man influencing another. But influence, by its very nature, is rooted in the issue of power” (2253). The use of power to influence people can be helpful, but when used to the extreme, it causes major damages. Unwise use of power has not just killed many mentoring relationships, but it also has in some ways hindered the development of young leaders. As Okesson notes, “Power, thus, is from life (Christ’s) and it is for life (ours)” (Are Pastors Human? 129). In order for mentors and protégés to succeed in their relationships and be very effective and efficient, then they should use power wisely. This problem is a longstanding issue in African culture. The unwise use of power in some African settings not only has delayed the development of future leaders but also has caused starvation, hardship, and continued leadership crises. Therefore, if mentors are to be fruitful in their work, they should use power and control wisely.



## **Research Design**

Gathering data in an African setting can sometimes be challenging because individuals are trained culturally not to share information easily. Therefore, the following methods and instruments have been designed to gather the data.

### **Mixed-Method Triangulation Design**

In order to meet the goal for this research project, I have chosen the research design of mixed method triangulation. The blending of qualitative research results, rather than the use of a single method, rendered a better understanding of the research problem (Creswell and Clark 5-7). This method enhances the collection and analysis of data.

### **Qualitative Questionnaires**

The instruments used were qualitative semi-structure interviews and qualitative questionnaires. The use of this method created the support of results through the evaluation of information that confirmed the adequacy of the data. The collection of data in these semi-structure interviews included written notes and a video/audio recording, which recorded the observations during the interview. Additionally, the video or audio recording permitted a detailed analysis of the body language and expression that may have gone unnoticed during the meeting. The arrangement of the results from these questionnaires helped solidify a better understanding of the problem.

## **Summary**

This chapter has considered mentoring as a model of leadership development from historical, biblical, and contemporary perspectives. The historical perspective considered the historical setting of mentoring from its original usage and took into consideration the biblical practice of mentoring as a model of leadership development in

the Old and New Testaments. The African setting considered mentoring in Africa with special emphasis placed on mentoring in West Africa, specifically Liberia. The African section also reviewed the practice of mentoring in the Bethel churches.

The last portion of this chapter discussed mentoring from a contemporary perspective and the meaning of mentoring by looking at various definitions from different authors. This analysis led to the understanding of mentoring as a complex relationship involving skills and wisdom. This last portion of this section also described the various types of mentoring, the nature and role of mentoring, and the problems and pitfalls to avoid during a mentoring relationship.

This literature analyses sets forth an understanding of mentoring as a relationship involving sharing and learning. As Biehl notes, “The mentor and the mentee share with one another with the primary purpose of developing the mentee to maturity. Mentoring is a critical link in developing, protecting, and optimizing leaders’ skills either for the nation or church and the next century” (9). In fact, in the leading learning methods in the early society, the mentee spent years with the mentor learning not only the skills but also developing characters. Mentoring develops the mentee and adds character, value, and security. Furthermore, mentoring can help the mentee become a viable leader capable to impact other generations of would be leaders. Besides, this relationship helps the mentee take charge of his or her own development, to release his or her potential and to achieve results they could not have otherwise value. However, both mentor and mentee partner in this unique relationship in ways that will stimulate and support the learning and development of the other. As such, mentoring involves more than simply the mentor passing on information to the mentee.

Additionally, since mentoring involves an intimate relationship, it must be practice with care, wisdom, and skill. A deep love and empathy must be maintained throughout the mentoring process to keep the motives of the mentee pure as the mentor helps him or her develop. The process developed from the literature gives leaders a practical, useful tool in bringing an existing mentoring relationship toward a productive future. The present era is starving for responsible leadership, and that can happen only through an effective working relationship, working with and for a purpose.

This dissertation attempted to present in broad idea the immensity of the need for effective mentoring relationship, specifically as it relates to young leaders' development. The scope of this project is not intended to provide detailed solutions for this challenging subject; however, in this section some general areas of assistance and tools for the leaders, especially pastors serious about leaders' development under an effective mentoring relationship are presented. Hence, effective mentoring relationships can be measured in a way to construct healthy mutually beneficial and life-giving relationships for both the mentor and the mentee in order to nurture the mental, spiritual, and physical development of the mentees and establish a relationship that supports and/or enhances the career development of the mentee. Effective mentoring relationships also can be measured as a way to provide social and emotional support, acceptance, and confirmation. As such, mentoring provides someone who can stand for the mentee in time of validation and support and counsel the mentee during and after the mentoring process. Finally, effective mentoring relationships provide opportunities for development and facilitation of the learning process of the mentee's development.

## **CHAPTER 3**

### **METHODOLOGY**

#### **Problem and Purpose**

Civil war began in the upper part of Liberia and gradually took over the entire country soon after Bethel began in 1986. The believers saved during this time were zealous for the work of God, and they were willing immediately to start planting churches, which they did in great numbers. However, the church was lacking one major aspect, which still affects the growth of the church today. This problem concerned the lack of clear policies on planting new churches and the development of young leaders. Due to these weaknesses pastors/churches were allowed to craft the policies for planting new churches and training leaders. Pastors needed to know that one way to keep the ministry fruitful was by investing in the lives of future leaders. Instead, planting new churches and recruiting and developing young leaders were solely left with the senior pastors' decision. Once a pastor was able to identify a place for church planting, he was given the freedom to do so. In fact, pastors were told that any church planted by them or their churches automatically were theirs. These pastors also were informed that their assistant pastors would work at their discretion. Each church is autonomous, fully owned and run by the founding pastor and/or senior pastor under the lordship of the Lord Jesus Christ. In a positive sense, the pastor has the power to operate freely. However, from a negative standpoint, the freedom of the pastor can lead him or her to do what he or she likes without proper accountability, which demands for a proper understanding of freedom, especially within an African context. This attitude not only has destroyed some good congregations, but also it has in some way hampered the development of the

ministry and future investment into young leaders. In this setting, congregational members do little other than attending church services and holding minimum leadership roles, depending on the senior pastor. As Hybels notes, “One major facet of the beauty of the local church is its power to transform the human heart” (179). Furthermore, he writes, “[T]he future of the world rest in the hands of local congregations” (228). This transforming power calls for serious investment into the lives of future generations.

Therefore, the purpose of the research was to discover a mentoring model to enhance the leadership development of young leaders by evaluating current practices of senior leaders within the Bethel Church of Liberia in order to strengthen the patterns of church leadership. I hoped to discover ways senior leaders can better understand their roles in the development of young leaders. Understanding the dynamics involved in leadership development aids senior leaders in effectively and efficiently discharging their duties and also enhances effectiveness in leadership development through comprehensive mentoring relationships, which could lead to a rapid growth of the ministry in Liberia and other countries hosting Bethel churches.

### **Research Questions and/or Hypothesis**

The review of literature on the subject of mentoring established the pattern of mentoring and reflected the dominant understandings of mentoring in terms of the various types of relationships involved, the components of those relationships, and the various methods in which it can be practiced. Effective mentoring relationships are vital to healthy leadership development for the survival of any organization. The examination and evaluation of the strategies of leaders’ development through mentoring relationships and its deployment in the church and ministry allowed the research to address the

problem of young leaders' development. The purpose set in this research provided an opportunity to address the problem through an organized and realistic inquiry. To establish the purpose of this research, the following research questions acted as primary tools throughout this project. They served to maintain a strong focus and achieve the desired purpose established at the onset of this study.

### **Research Question #1**

What strategies are currently used by senior leaders of the Bethel Church of Liberia to recruit, train, and develop young leaders through mentoring relationships? The purpose of this question was designed not only to understand the precise practices of young leaders' recruitments but also to create an awareness of the need for effective leadership development through mentoring.

### **Research Question #2**

How are these current strategies impacting—negatively or positively—the mentoring relationships of young leaders in the Bethel Church of Liberia? The focus of this second question considered negative and positive impact current practices of leadership development had both on young and older leaders within the churches of Bethel.

Research question 2 was designed consider what elements in the mentoring relationships could be used to develop a proposed model for senior leaders to enhance the proposed development of leadership for the Bethel Churches of Liberia.

### **Population and Participants**

The participants chosen for this research were all from the Bethel Church of Liberia. I selected ten pastors. Five of these pastors were senior pastors and five were

junior pastors. Since English is the most common language spoken by Liberians other than their dialects, I conducted all of the questionnaires and interviews in English. Senior pastors of Bethel Liberia National Missions who had been pastoring churches and working with young leaders over ten years of ministry activities and had proven to be called by God into the ministry based on the fruits of their works made up the first group of participants. Surprisingly, no female pastors were included among these senior pastors since Bethel has more male pastors in leadership roles than women.

I chose another group composed of five young pastors of Bethel Liberia Missions who faithfully had been serving the ministry through their local churches under the direct supervision of their senior pastors. This group consisted of all male pastors, as well. I chose them due to their faithfulness in ministry and their commitment to leadership development in the ministry.

These ministers were mixed, that is, some were well educated but not advanced in age, while others were well advanced in age and not well educated but with great wisdom and experience. I established the following criteria for selecting participants:

1. The senior leader must have been able to establish two to three functional and active churches within Bethel Liberia National Missions and must have been one of the founding/ original members.
2. The senior leader must be an ordained minister of the Bethel Liberia National Missions
3. The senior leader must have produced or mentored several young leaders into the ministry with three faithfully and actively running churches within Bethel Liberia National Missions.

4. The senior leader without education must show proof of being in the ministry from very beginning and must have good testimony among his fellow ministers.
5. The young leaders must have been obedient and active followers of the senior pastor and the ministry up to the time of establishing a church within the Bethel Liberia National Missions.
6. The young leader must have been faithful in relationship to God, fellow ministers, and the Bethel Liberia National Missions.
7. The young leader must be a functioning pastor actively involved in the life of the local church.
8. The young leader must be a licensed minister of the Bethel Liberia National Missions and faithfully adhere to the rules and regulations of the ministries.

The diverse participants helped to discover convincing strategy to enhance the skills of senior leaders in the development of young leaders for future church positions. To that end, I contacted ten ministers within Bethel Liberia National Missions from various backgrounds and with various areas of expertise in addition to their respective pastoral roles. I contacted these parties by letter and gave a brief overview of the research and criteria for the selection of the subjects (see Appendix A).

I contacted participants either through a written letter or by telephone, informed about the project, and asked if they were willing to be part of the project. Based upon their acceptance, I sent materials to each of the participants, including a cover letter explaining to them what they were to do with the questionnaires (see Appendix A). I asked the participants to return the questionnaires at their earliest possible convenience



once completed. The questionnaires were checked and notified in line with the purpose of the study.

### **Design of the Study**

The project followed a design of mixed method triangulation. The method included qualitative semi-structure interview questions and structured questionnaires. The use of this method created the support of results through the evaluation of information that confirmed the sufficiency of the data. The collection of data in these semi-structure interview questions included written notes and a video/audio recording, which helped me record first my observations during the interview. Furthermore, the video/audio recording permitted a detailed analysis of the body language and expression that may have gone unnoticed during the group meeting.

### **Instrumentation**

The instruments utilized for the collection of data were twofold: The first instrument was a BSIQ procedure, which I designed. According to James Creswell and Vicki P. Clark's example, the instrument "included a heading, instructions for the interview, key research questions, additional points to follow-up key questions, and space for recording notes" (152). Accordingly, this formula helped me control the interview in order to reach a level of reliability across the illustration. The process began with a letter (see Appendix A) informing the participants about the nature of the study and asking them to take part. The next step involved the signing of the permission form followed by the actual interview.

The purpose of the BSIQ was to assess the current practices of leadership development within Bethel Liberia. Second, I used the BSQ to evaluate the impact of

current leadership development trends. Before the distribution of the questionnaires, I sent a letter (see Appendix C) to the participants explaining to them the nature of the study and outlining the structural questions and the interviews to be conducted with broad based interactions.

### **Pilot Test and Expert Review**

According to Mildred L. Patten, “research can improve questions and attain greater face validity by trying out items before using them in the main study” (55). Therefore, I randomly chose three members of the national executive council, the decision making body of the Bethel Liberia National Missions, who possess different levels of academic and theological training, to evaluate the items from the questionnaires and to confirm that the questions achieved adequate cultural significance. In addition to expert review of these questionnaires, I employed further testing to establish the reliability of the result by selecting three students who did not participate in the research project from West African School of Mission and Theology, WASMAT and two students from the Monrovia Bible College to provide a pilot test of the these questionnaires in order to evaluate the reliability of the instrument being used.

### **Variables**

The intervening variables were the social, cultural, and educational barriers confronting participants. Other challenges included ensuring cooperation and the need for complete and accessible Internet coverage during the course of this study.

### **Reliability and Validity**

In the quest for reliability, I designed the questionnaires based primarily upon existing surveys other researchers previously had translated and utilized in English. In

this regard, I tried to use simple language and structure for these questions to avoid conflicts between languages and/or grammar. Further, I gave careful attention to maintaining consistency in the tools employed for the collection of data and procedures employed in the analysis of said data.

### **Data Collection**

The data from the BSIQ and the BSQ were collected after the completion of the interviews and the questionnaires, which enhanced the whole process of the study. The first instrument was the BSIQ that I designed. According to Creswell and Clark's example, the instrument "included a heading, instructions for the interview, key research questions, additional points to follow-up key questions, and space for recording notes" (152). Consequently, this formula aided me in controlling the interview in order to reach a level of reliability. I moderated the interview, recorded the data in writing, and recorded an audio as well. The second instrument was the BSQ, which I used to complete follow-up. The purpose of this instrument was to evaluate the current impact of senior leaders mentoring relationships.

### **Data Analysis**

I organized the research data around the major purpose of establishing a mentoring model within the Bethel Church of Liberia. I carefully read through the transcripts and handwritten questionnaires looking for identical and non-identical patterns. I assembled identified patterns and themes through a coding method according to the following steps: I read through the entire field notes and transcripts and wrote down the ideas gathered, I asked questions about each interview to get at the principal significance, and then I grouped together similar topics. I coded the topics, reviewed

coded data, developed descriptive groupings, placed codes within each group, and finally, I determined which groupings were related and thus could be put together into subjects (Creswell and Clark 155). I collected the data in the following manner:

1. A letter of invitation to anticipated participants. I distributed a letter of invitation to each participating leader outlining the hopes, expectations, and procedures for the research. The letter also included a response form for the leader to confirm his or her acceptance. I sent the letter and awaited the leader's response. When I received the confirmation form, I printed and had it filed for my record.

2. Bethel Structure Interview Questions-were distributed to each of the ten leaders upon the receipt of the permission form. After the Bethel Structure Interview Questions, I distributed the Bethel Structure Questionnaires to determine the effectiveness of the interview questions. I evaluated and analyzed the completed questionnaires to determine the need for a mentoring model for the development of young leaders within the local churches of Bethel. I then evaluated and used the findings to establish the need for a model of mentoring among the leaders of local congregations.

3. Arrangement of interview date. After I received the questionnaires, I arranged a meeting with the participating leader to set up a date for interview and highlight interview expectations. I recorded and transcribed the interviews to collect data and then analyzed the data.

### **Ethical Procedures**

A careful use of ethical procedures guarded the participants from any harm that could have occurred due to their participation in this research project. In order to maintain the privacy of the participants, I used the data collected through the

questionnaires and interviews exclusively within the framework of this study. The participants provided the first five letters of their last name as a way of classifying the data protecting their identities by upholding concealment. To maintain privacy further, I guarded the documents containing this data in my office on a computer with a password protection, to which only I had access. I followed the same precautions with the interview and focus group data. I downloaded all audio recordings onto my laptop, which was protected by a password. In fact, I repeatedly reminded each participant of the importance of privacy during every conversation. Finally, knowing the high level of trust put in the relationships that helped this research; I carefully reviewed the accuracy of the findings and validated the broad view made in the project and measures taken to protect the privacy of participants throughout the research.

## **CHAPTER 4**

### **FINDINGS**

#### **Problem and Purpose**

Most organized churches of Bethel Liberia Missions have struggled to grow to self-sufficiency, and this struggle has undermined their abilities to develop young leaders and impact their community. This struggle could be due to many challenges in the church such as leadership quality, cultural barriers, social barriers, and experience level and educational level of the pastor. Research shows that mentoring leaders enables leadership development and growth of organizational effectiveness. This research indicates the same is true in the church setting. The ministry will not have impact if the pastor is not mature spiritually. This research showed how mentoring young leaders effectively can enhance the leadership development of the growth of the ministry not just in Liberia but also in other part of the world where Bethel churches exist.

Therefore, the purpose of the research was to discover a mentoring model to enhance the leadership development of young leaders by evaluating current practices of senior leaders within the Bethel Church of Liberia in order to strengthen the patterns of church leadership. Everything in an organization rises and falls on leadership, both in religious and secular settings. Therefore, leadership development is not a choice but a must for all organizations, whether church or business.

#### **Participants**

The participants in the study were ten pastors of organized Bethel Liberia National Missions churches. Five of these pastors were senior leaders and five were young or assistant leaders.

The young participants ranged in age from 31 to 41. In an African context, between the ages of 30 to 35 is considered youthful. Furthermore, leadership positions are earned with great difficulty in Africa. Therefore, the relative age of the young leaders is quite appropriate for an African context. The next group was the older leaders, who ranged from 51 to 60, respectively. All the respondents surveyed were between the ages of 31 to 60. This data supports the assertion that Bethel Liberia Mission churches are a fertile ground for leadership development through effective mentoring relationships. Interestingly, no participating pastors were older than age 60. Perhaps in the Liberian context, leaders greater than age 60 often do not have active leadership roles within their respective organizations. All the participants surveyed were married and actively working with churches. Seven of these pastors surveyed were from urban ministry and three had ministries in the rural part of Liberia. A good number of these participants have been with the Bethel Liberia Mission from 1990 to present either as pastor, lay leader, or member, and some of them had served in various roles of leadership within the ministry. In fact, one of the participants had been with the ministry his entire career, while others had been at other churches at some point in their respective careers. Lastly, most of the respondents had tertiary qualifications. The data revealed that most of the Bethel Liberia National Missions leaders were educated and had attended tertiary institutions. The data also indicated that all Bethel Liberia Missions leaders had gone through some level of learning, as no pastor indicated they did not go school. Most of respondents were ordained, and very few were licensed. All the participants that took part in this research were men. I wanted to include women in the sample, but of the ten references I received, none were women. Table 4.1 indicates the specific demographic of each of these pastors.

The senior leaders are listed as Pastor A to Pastor E, while the younger leaders are listed as Pastor F to J. Each participant was assigned a letter to protect his or her identity.

The profiles display differences in the ages, educational levels, and lengths of time in ministry and marital status. It also shows that all the senior leaders were between the ages of 50 to 60 and served in ministry for a little over twenty years, and the young leaders had served in ministry for a little over ten years and were 31 to 41 years old, respectively.

**Table 4.1 Participants and Demographics**

<b>Pastor</b>	<b>Age Ranged</b>	<b>Marital Status</b>	<b>Education Level</b>	<b>Area of Assignment</b>	<b>Yrs. in Ministry</b>	<b>Yrs at Church</b>
Pastor A	51-60	M	PHD	Urban	20	18
Pastor B	51-60	M	MA	Urban	23	20
Pastor C	51-60	M	BTH	Rural	23	20
Pastor D	51-60	M	MA	Urban	18	15
Pastor E	51-60	M	BSC	Urban	20	18
Pastor F	31-40	M	BSC	Urban	10	8
Pastor G	31-40	M	MA	Urban	9	7
Pastor H	31-40	M	BSC	Rural	8	7
Pastor I	31-40	M	AA	Rural	8	4
Pastor J	31-40	M	AA	Urban	8	5

Note: PHD=Doctor of Philosophy; MA=Master of Arts; BTH=Bachelor of Theology; BSC=Bachelor of Science; AA=Associate of Arts

### **Research Question #1**

The first research question sought to determine which strategies senior leaders of the Bethel Church of Liberia currently used to recruit, train, and develop young leaders through mentoring relationships. The goal was not to learn the impact of current mentoring strategies but to explore the types of mentoring strategies existing between the



mentor and mentee. I had to do a background analysis of the leaders' respective understandings of leadership before entering into the strategies for leadership development. Therefore, to answer research question one, I had to ask them several questions surrounding leadership in order to bring them to place where they could understand and give me a clear answer of what they know as strategies for leadership development:

### **Leadership Styles**

To establish an understanding regarding the first research question, I wanted to know the senior and junior leaders' respective understandings of leadership. Therefore, in this section, I asked the respondents to state their leadership styles and how these styles played affected their leadership development patterns.

For the most part, senior leaders who responded to this question believed that the best style of leadership was a participatory style of leadership. This position was held by four of the five senior pastors interviewed. Pastors A, C, E, and D rated participatory styles of leadership as the most dominant, a leadership style in which all the parties partake and that constitute part of the decision-making process.

Only one senior pastor opted for another style. He chose democracy style of leadership, a position held by the junior leaders as well. Pastor B, a senior leader and pastor, indicated the best style of leadership as the democracy style of leadership. Such leaders believe in democratic leadership style, a leadership style in which everyone has the right to speak their mind. Nonetheless, most junior leaders agreed that democratic style was the best style of leadership, while the senior leaders believed that the best style of leadership was participatory because this style of leadership encourages the

development of leaders, especially young leaders for the continuity and sustainability of the organization and or church. For example, Pastor A, a senior leader said, “It makes them feels a part of the organization.” Having the right style of leaders encourages growth and development and produces motivation.

Finally, only one young pastor, Pastor J, believed in the apprenticeship style of leadership. For him, this method represented the best style of leadership because it helps mentee to learn on the job.

From the responses of the older participants, the dominant style of leadership is the “participatory style of leadership,” a leadership style in which both senior and young leaders believe. However, for the junior leaders, the dominant style of leadership is not the participatory style but instead the democratic style. Approximately five of the senior respondents believed in the participatory style of leadership, and two held to a different kind of leadership style, the democratic style. One pastor, a young pastor, believed in apprenticeship (see Table 4.2).

**Table 4.2. Leadership Styles of Respondents**

<b>Leadership Styles</b>	<b>Mostly Practice</b>	<b>Pastor</b>
Participatory style of leadership	Dominant style of leadership	3 seniors and 1 young leader
Democratic style of leadership	Mostly practice	Senior and young leader
Apprenticeship	Not most practice	Young leader

## **Respondents' View or Description of Leadership**

To understand further the leadership styles of these pastors in order to determine their leadership development strategies, I further asked them to describe their styles of leadership. The respondents were asked to give their view or description of leadership based on their leadership philosophy. Their responses have been clustered in to three major categories.

Senior leaders believed that leadership is more about decision making, and allowing people to be part of the process is vital to the growth of the institution. These senior pastors were of the view that leadership is a decision-making process activity on a daily basis. They believed that most of the work leaders do relates to decision making. For example, Pastor A indicated, "Leadership is about decision making on a daily basis." Pastor C said, "Leadership is allowing people to be a part of the decision making." Pastor D said, "Leadership is involving people's views." For young leaders, leadership is more about of participation of others leaders.

Conversely, junior leaders believed that leadership was all about people's development. While young people predominantly held this position, one senior pastor held similar views of leadership as about people development. One senior leader and two junior leaders shared this opinion that leadership was about people's development. For example, Pastor E, one of the senior leaders, said, "Leadership is people's development." Pastor F, a young leader, said, "Leadership is allowing people to learn by watching what you do as a leader." By allowing people to watch what you do, give them opportunity to easily learn.

The final group comprised those pastors who believed that leadership involved service. This position was held fully by junior leaders. Young leaders were of the opinion that leadership requires service. Anyone who has decided to be a leader according to these respondents must be willing to serve. Pastor J, a young leader, claimed, “Leadership is demonstrating servant hood.” Another young leader, Pastor I, said, “Leadership is serving and leading by example.” Young leaders interviewed are of the opinion that leadership is more about service than decision making and authority.

These respondents equated leadership, especially in the church, to service—a position held mostly by young leaders. They believed that leadership must be stimulated by a desire to serve the people rather than to be served by the people. Their responses indicated that fundamental factors that help any church or organization grow are adequate leadership and effective mentoring of young leaders for development and sustainability of said organization. These areas are essential to effective church and organization development. Certainly, other factors can cause or help a church or organization grow. However, without quality leadership through effective mentoring, people will not be able to identify their potential and grow spiritually to take their rightful places in leadership roles within the organization. Without a foundation of good mentoring, which builds vitality and integrity in the young leader, hypocrisy easily slips in and the mentee, church, and organization are open to attacks that breed unfaithfulness and setbacks.

With the lack of effective mentoring relationships strategies, leadership structure will be weak and people will not be able to discover and use their potential adequately, which will result in poor leadership and suspect potentiality. Furthermore, non-multiplying leaders produce an ineffective church or organization. An ineffective

mentoring church is not a growing church because new leaders are not producing to keep the continuity of the life of the church. Effectively mentoring young leaders may take a church from ineffective to effective, thus producing growth and development. Therefore I needed to determine the respective stances of the subjects as related to their understandings of leadership.

The data showed that senior leaders believed the duties of leaders mostly rested on decision making and people's development and services. This view has the power to influence their leadership development strategies. Some of these leaders had been in ministry for a little over eleven to twenty years and had been involved faithfully in leadership and leadership development. The young leaders were prone more to service in leadership. They believed that when a leader is providing services, his or her life will be displayed for others to emulate.

The data also showed that the younger leaders believed that leadership was more about service and leading by examples. However, both senior and young leaders believed that leadership was about the development of people, which happens when the leader allows his or her followers to watch as they lead. The leaders' understandings of leadership have great influences on how they recruit and develop other leaders. If a leader's vision is not clear regarding development of leaders, developing other leaders will be more difficult. Therefore, I needed to develop an understanding of the leaders' leadership philosophy, which could enable us to understand their respective leadership development strategies (see Table 4.3).

**Table 4.3. Respondents Description of Leadership**

<b>Senior Leaders' Understanding of Leadership</b>	<b>Young Leaders' Understanding of Leadership</b>	<b>Senior and Young Leaders' Understanding of Leadership</b>
Leadership is about decision-making process	Leadership demonstrates servanthood	Leadership is people development
Leadership is about allowing people to be a part of the decision-making process	Leadership is serving and leading by examples	Leadership is allowing people to learn by watching what you do as a leader
Leadership is about involving people's view	Leadership is serving the people around you	

### **Mentors' Strategies for Recruitment and Development of Other Leaders**

After establishing the pastors' understandings of leadership, I asked them then to indicate strategies used to recruit other leaders within their churches. All ten of the pastors mentioned strategies that could be used to raise young leaders for the future of the ministries.

The strategy cited during the interview was the importance of discipleship through training and teaching as a way of recruiting young leaders. Senior and young leaders agreed that one of the ways to recruit leaders involved beginning with some kind of discipleship program and/or training in order to spot potential young leaders. One of the senior leaders, Pastor A, said, "I am totally involved by teaching and training in order to see the potential of young leaders." Pastor B said, "I am training and correcting the development of young leaders." Accordingly, Pastor G, a young minister, said, "Making leaders through discipleship training is the way forward for our leadership development." Therefore, one key way of recruiting leaders, especially young leaders, was through the discipleship training programs, which could be of great help to leadership development strategies.

Another way of recruitment prominent in the responses of the respondents involved observation and inquiry of potential leaders. A senior leader, Pastor E, reported that when utilizing discipleship programs, he employed an observation method to select potential young leaders who were ready to be trained for leadership roles. Senior leaders believed that using observations and inquiry could help with leader recruitment. For example, one of the senior leaders, Pastor A, said, “During the training, I employed my observation and inquiry skills to spot potential of young leaders.” In other words, they were looking at these incoming leaders to discover their readiness and skills for leadership roles.

The final method of recruitment highlighted in pastors’ interview involved *empowerment through mentoring*. The senior leaders argued that empowering mentees through mentoring occurs through three stages. Three of the senior leaders shared this view concerning empowering the mentees through mentoring. The senior leaders believed this method is the best means of raising other leaders.

**Stage one—the pull aside method.** Pastor A explained this method of empowerment:

Before recruiting, I start with training and when I identified a potential leader, I pulled him or her aside to help him or her develop his or her potential. In this way, the mentor or the senior knows exactly who he is dealing through the process and not getting everything mixed up.

Recruitment of leaders is very important to the growth and development of that organization. When recruitment is not handled wisely, it may hinder the development of the organization or the church.

**Stage two—one-on-one method.** Speaking further on the idea of empowerment, Pastor D opted for one-on-one method:

During the discipleship training, I pulled the potential leader aside, I work with said leaders one on one until he or she has improve or develop to some point to be able to handle responsibility. After helping said young leader to improve, I allowed them to exercise their gifting.

Recruitment is like pulling the potential leaders aside for investment in to their lives over a period of time. During this time, you moved on to the one on one method, transferring knowledge, skills and some other resources to build them up.

**Stage three—hands-off method.** The hands-off method is a stage described by Pastor E:

I gave the mentee responsibility and allow him to do it with supervision in that way, he or she learns faster. This is the way I have developed leaders over the years at the local church as he concluded. However, the backdrop to these methods is that they all end up in a one to one relationship.

After spending some time with the mentee and empowering them, you need to give them some responsibilities and leave them to function freely as you monitor them.

### **Mentoring Knowledge**

Upon establishing the leaders' understandings of leadership and discovering their positions on the recruitment of young leaders, I furthered asked the pastors to rate their mentoring knowledge on a scale as "very good, good, poor or very poor." Surprisingly, all the pastors, senior and young leaders, responded to this question.

Four of the senior pastors interviewed from the urban areas and who were well educated indicated that they had a very good knowledge of mentoring. Conversely, one of the pastors, who was from a rural area, indicated that he had never heard of mentoring. Therefore, his knowledge of mentoring was poor and needed help with his mentoring knowledge. This pastor's lack of mentoring knowledge could be due largely to unavailability of materials or teaching.



Three of the young leaders interviewed who were from urban areas indicated that they had good knowledge of mentoring and needed some help to improve their respective bodies of knowledge regarding the subject. Two of the young ministers from rural areas indicated that their mentoring knowledge was very poor and needed help to enhance their leadership development strategies. The analysis of this data revealed that of the ten ministers interviewed, four senior pastors had very good knowledge and one had poor knowledge. The data also revealed that three junior leaders had a good knowledge and two had very poor knowledge about the subject of mentoring. Surprisingly, four of the five senior pastors were mentored by their predecessors. Only one pastor indicated that his senior pastor never mentored him. For this pastor, his pastor never took him through the process of mentoring. In this instance, the pastor did not grow up with this pastor but was assigned to work with him. Table 4.4 shows the frequency of the pastors' mentoring knowledge.

**Table 4.4. Mentoring Knowledge**

<b>Mentor's mentoring Knowledge</b>	<b>Rating</b>
Very good knowledge	4 senior pastors
Good knowledge	3 young pastors
Poor knowledge	1 senior pastor
Very poor	2 young pastors

The respondents further were asked to ascertain their mentoring strategies by outlining their understanding of mentoring. Senior leaders believed mentoring was a relationship framework for the development of leaders, especially young leaders. For example, Pastor A, one of the senior leaders interviewed, defined mentoring as “[a]

relationship framework for facilitating of development of someone by a more experience person who shares experiences and skills.” Mentoring is relationship in which an individual is empowered by a more experienced person but the mentor also benefit from the mentee in this relationship

Young leaders believed that mentoring relationships were the platform for the development of leaders or learning relationship in which a senior minister helps a younger minister to develop his or her potentials. For example, Pastor G, a junior minister, described mentoring relationships as follows:

Developing someone by a prolonged structured interaction at local church level or a learning relationship in which a senior minister corrects a younger leader when he or she is wronged and commends him or her when right with the hope of help him develop.

Mentor focuses on the mentee to help the mentee discovered and develop his gift. As the mentor plays his role as role model, the mentee is to be mindful and carefully followed along. When the mentee carefully followed along with the mentor, it makes the process of learning much easier.

Young leaders also believed mentoring relationships should be ones in which the older ministers guide or lives worth following. In the words of Pastor J, a young leader, mentoring is a relationship in which one lives a life that others will want to follow or a relationship in which one trains and teaches a young leader by example. Pastor F another young minister, said, “Mentoring is a relationship in which a younger minister works with an older person who will guide the young leader to develop his or her gifts and/or potentials”. As the young minister walks with the older ministers, he will be learning from the skills and experiences of the older minister as they share knowledge and skill.

## **Basis of Mentoring Knowledge**

To understand additionally the mentoring strategies of Bethel Liberia Pastors, I asked the respondents to establish the basis for their mentoring knowledge. Senior leaders who were interviewed indicated that their knowledge of mentoring rested upon their personal and observational experiences. They further mentioned that their mentoring experiences extend to conferences, seminars and the reading of books. For example Pastor G, a senior minister, mentioned that the basis for his mentoring knowledge was from personal experiences with the training of young ministers, while Pastor B mentioned that his mentoring experiences came from both personal and observational experiences. Pastor A said his mentoring experiences were from personal observations, seminars, and conferences and books.

When younger leaders were asked of the basis of their mentoring knowledge, they mentioned learning from their senior pastors, attending conferences and seminars, and reading related books on the subject of mentoring. For example, Pastor F said his knowledge of mentoring came from conferences, seminars, and personal experiences with his senior pastor. Pastor J, a young leader said, “Someone recommended me and get involved with a weekly mentoring program with my senior pastor.” Interestingly, no respondent mentioned any of the traditional practices of mentoring in Africa such *poro* or *sande* societies as a form of mentoring as the basis for their mentoring knowledge.

The data also revealed that nearly all of the subjects interviewed were recruited and mentored by their predecessors. Only one of the respondents gave a different picture. Pastor B, a senior minister, said, “I saw the need and made myself available to meet that need.” When the pastors, both senior and young leaders, were asked regarding the

effectiveness of these mentoring processes, they were divided equally on the subject.

Three of the older ministers believed that their mentoring experience was very effective, while three of the younger ministers believed that it was not too effective. However, two senior leaders said their mentoring had been effective but not too effective. Two young leaders supported the position of these two pastors, namely that the mentoring had not been too effective. Table 4.5 outlines the basis of the senior and young leaders' knowledge of mentoring. The table shows that young leaders had their personal experiences mostly from their senior pastors.

**Table 4.5. Basis for Mentoring Knowledge**

<b>Senior Leaders' Mentoring Knowledge</b>	<b>Young Leaders' Mentoring Knowledge</b>
Personal experiences	Learning from their senior leaders
Observational experiences	Observational experiences
Conferences and seminars	Conferences and seminars
Reading books	Reading books

### **Power and Mentoring**

Respondents did not really answer the question on power. Only three of the respondents made comments on this question. Discussing the role of power in mentoring process, senior leaders think that

[P]ower in relationship to mentoring is such that the one being mentored must submit and be willing to learn; the one doing the mentoring must not be too authoritative but compassionate, exercising authorities as required for the good of the one being mentored.

Another senior leader said, "Power should be moderate although there should be a degree of power but it must be moderate and balance because too much power hinders the

process of mentoring.” A young minister who responded to this question said, “Power should not be used to destroy but to build up the person spiritual lives and potentials.” Furthermore, he said, “Power is the act of being a servant and is manifested when we served. Instead most of our senior leaders put too much demand on the young ministers to submit and obey without even taken into consideration the young minister plague.” In these responses, senior leaders believed in the use of power to get mentee to do what the mentor wants. Nonetheless, senior leaders asserted that the use of power should be moderate and should be used for the purpose of helping the mentee to develop. Younger leaders believed that power should be used to serve and help build the mentee and not for control submission. Power is not evil because it comes from God, but power involves the use of power or the management of power that makes it problematic, especially in an African context. Wise use of power does not help merely the development of the young ministers; it also helps the development of the organization. As Okesson said, “Power, thus, is from life (Christ’s) and it is for life (ours)” (Are Pastors Human? 129). Therefore, if mentors clearly understand the working of power, they will make progress in their leadership development.

### **Mentees’ Requirements**

Senior subjects were asked to make a list of things they would like to see in a potential mentee, including commitment to what mentee desires, humility, and willingness to learn with a desire to be focused. Additionally, senior leaders mentioned submission, a teachable spirit, and availability at mentoring sessions as key qualities of a potential mentee. Finally, senior leaders talked about mentee’s faithfulness, obedience, loyalty, determination, and knowledge of what he or she wants. Having these qualities

will not help just the mentoring process but also the development of the mentee and will keep him or her going for a long time. These qualities will be of great help to both the mentor and the mentee as well. The aforementioned qualities were senior leaders' identified characteristics of potential mentee requirements

### **Mentoring Benefits**

The respondents were asked to state the perceived benefits of mentoring. The following were listed as benefits for mentoring:

Senior leaders said mentoring helps mentees to avoid the mistakes of their mentors. Senior leaders also mentioned that mentoring enables mentee to tap from a source of inspiration and self-confidence, helps mentees' acquisition of leadership skills, and increases their abilities to know ways out of challenges. Conversely, the younger leaders thought that mentoring enabled mentee to have skills sharpened by a more experienced person. Younger leaders also seemed to value having someone to give a cogent appraisal of strength and weaknesses. The younger leaders also indicated that mentoring helps the mentee to develop confidence by standing on the shoulder of a giant.

Mentors and mentee understandings of the benefits of mentoring will help their recruitment and development strategies. Besides, understanding the benefits of mentoring also will encourage senior leaders to become more involved in the process of mentoring.

### **Research Question #2**

The second research question sought to determine how these current strategies impacted—negatively or positively—the mentoring relationships of young leaders in the Bethel Church of Liberia. The aim of this question was to find out the impact of present mentoring strategies—whether negatively or positively—on the development of leaders. I

used an opened ended questionnaire and semi-structured interviews to establish any impact current strategies might be having on the practice of mentoring. The data from the interview and questionnaires identified five regular patterns affecting the mentoring of young leaders negatively.

### **Challenges of Mentoring Young Leaders within Bethel**

To establish impact of current mentoring relationships within Bethel Liberia, I asked the respondents describe aspects that did not work when mentoring young leaders. One of the challenges of mentoring young leaders within Bethel identified by the pastors' responses was poor supervision.

**Poor supervision.** Senior leaders identified a lack of proper supervision as a major challenge to the development of young leaders, in which young leaders are left without any care, which has led mostly to mentee failure. Three senior leaders held the position. Pastor A, a senior minister, said, "Leaving mentee to supervise his life has not offered well for our leadership development." Pastor C, another senior leader, expressed, "There is a need to provide more supervision for the mentee." One way African parents provide supervision for married daughters is to visit them once or twice a year to find out how they are doing or how their husbands are taking care of them. In the same way, supervision will help keep track of relationships, including mentoring relationships.

**Lack of commitment.** Another challenge mentioned by the respondents as hindering the development of young leaders concerned the lack of commitment on the part of mentee. Many young people do not desire commitment to any process that will help them develop, a position held by one senior and one young leader. Pastor D, one of the senior leaders, indicated this problem as one of the main handicaps to the

development of young leaders—the lack of commitment. Pastor F said, “The young people don’t want to commit to any system that will have them leaning something for the future.” The young leaders asserted that senior leaders were not living a life worth emulating. Therefore, committing to a lasting process is an area of challenge.

**Lack of faithfulness.** A final set of challenges senior leaders mentioned in the interview and questionnaire was mentees’ lack of faithfulness and submission to the mentoring processes, also alluded to by two young leaders and a senior leader. For instance, Pastor H, a young minister, said, “The lack of faithfulness on the part of the mentee has been one of the challenging places in the mentoring process of young leaders that has not worked well for us.” Pastor A, an older minister said, “The lack of submission or obedience and loyalty by young leaders has not just hindered the mentoring process but it has caused problem for our leadership development process.” The submission of mentee does not just help and encourage the mentor but it also enhances the mentoring process and speed up the learning ability of the mentee because of the smooth working relationship.

**Mentors’ Inflexibility Regarding Lateness.** The young leaders who responded to this question mentioned mentors’ toughness on time as one of the leading challenges to the development of leaders. Three young leaders think that being so tough with time was another area of mentoring relationship that did not work. The position taken by the young pastors was also supported by one senior leader, Pastor B who said, “Many young people have problem with punctuality, which requires toughness. Therefore, we need to be flexible as we worked with them.” When mentor fails to be flexible it does not just derailed the mentoring process but it also discourages the mentee.



**Mentors' unnecessary used of power.** Additionally, the young leader mentioned mentors' unnecessary uses of power as another challenge to the whole process of leaders' development. Four of the five young leaders interviewed held this position. One of the pastors lamented the way his mentor used their power to control and pull them to do things that could not be a part of the mentoring process. For example, Pastor F, a young leader said, "Some of our leaders thinks that the excessive used of power is the only way to developing leaders, which is wrong." In fact, senior leaders are more concerned about our (mentees') submission and obedience to the training rather than thinking of what we (mentees) really wants. The young and older leaders' responses to this question show that they are dividing sharply on some of the challenges of mentoring within the Bethel. Senior leaders argued that junior leaders were not committed and/or faithful to the process of mentoring, while the young leaders argued that senior leaders were excessive in their uses of power and too tough on time. This disagreement largely has divided the two groups, derailed the mentoring relationships, and hindered the leadership development of the ministry.

### **Effective Mentoring Methods**

I also asked the respondents to state some of the most effective methods used within Bethel Liberia Missions to develop leaders. The following responses from both the questionnaire and interviews highlighted some of the most effective methods being used or that could be used in the development of leaders.

**Inquiry from a mentee.** The first essential quality mentioned was inquiry from a mentee. Two of the five senior leaders interviewed held this position that talking to and getting close to the mentee helped the mentors discover the potential of the mentee. For

example, Pastor B, one of the senior leaders, said, “I get involved in the everyday life of the mentee in order to get closer to him or her.” Effective mentoring strategies should be learned and practiced. The practices of effective mentoring give vitality to the relationship between the mentor and his or her mentee.

**Praying and studying together.** The pastors interviewed opted for praying and studying with the mentee. Three of five young people interviewed held that the act of praying and studying with the mentee could help the mentoring relationships of senior and junior leaders. Two of the five senior leaders interviewed also held this position regarding prayer and study. Pastor E said, “When I identified committed mentees, I arranged a time with them for us to pray and study the word of God together and through that I begun to teach them some things.” Prayer is very important to the mentoring process because without prayer, a mentor will not be able to reach his or her goal.

**One-on-one mentoring.** One-on-one mentoring was another style of mentoring mentioned by the respondents. Three of the senior leaders interviewed believed that one-on-one mentoring was very effective. This idea of mentoring was also supported by two of the young leaders as well. For example, Pastor A, one of the senior leaders, commenting on the importance of one-on-one mentoring, said, “As I work with these mentees, I try to spot the most focus and committed mentee and have him or her on a one-on-one mentoring schedule.” This type of mentoring enhanced the mentoring process.

**Hands-off mentoring.** Another style of mentoring leaders believed could help the mentoring process was hands-off mentoring, which simply means releasing the mentee to exercise his or her abilities. Three of five senior leaders interviewed and three young

leaders young leaders believed that releasing or giving the mentee responsibilities helped him or her to develop fast. Pastor D said, “After working with said mentee for a period of time and knowing his or her ability to produce, I release them to function freely and fully as I supervised their activities. However, at times this structure can be very inconsistent.” Hand off mentoring is one of the hardest stages of the mentoring process. To release a mentee after investing into his or her over a period of time is not easy, especially in an African culture but can be done.

**Example of what young people want to be.** The idea of being an example was one aspect of the mentoring relationships stressed by the junior leaders. Three of the five junior leaders interviewed indicated that they wanted to see more examples from the senior leaders. One of the five senior leaders interviewed alluded to this style of mentoring. Pastor D, a senior leader, said, “I try to be an example of what young people wants to be. In order words, I try to live what I preach and say to my mentees because I know they are watching.” Young leaders wanted to see more examples from the senior leaders, while senior leaders wanted to see more of obedience and submission on the part of young leaders. Young leaders believed that being an example would not just help the mentoring process but also would enhance their development. These methods were very helpful and could help to enhance the leadership development within Bethel.

### **Mentoring Needs with in the Bethel Church of Liberia**

Finally, I asked the respondents to state ways by which the mentoring structure of Bethel could be better for the future leadership development, especially young leaders. Seven of ten pastors interviewed indicated the need to revisit the current structure for leadership development. Data from the interviews and questionnaires revealed several

patterns that could help revamp leadership development strategies of the ministry. Pastor C said, this attitude would “enhance our skills in recruiting potential leaders and effectively teach them the word of God and encourage young people to become leaders by being a good example to them now.” Pastor A recommends that ministries invest in leadership development. Investing in the development of leaders is the way forward for any growing ministry.

Pastor B desired for the ministries to return to a more structured form of leader recruitment and development:

There is a need for us to go back to a well-structured mentoring system because our current patterns for leadership development are very poor and weak and lots of pastors are being left to themselves to develop their own mentoring styles and leadership development.

Pastor F said, “We have to work on our current system because it is weak and loose.

Therefore, there is great need to structure our leadership development patterns.”

Pastor E said, “We need to have lots of workshops and seminars to help us properly understand mentoring. From these seminars, come up or develop a pattern for leaders’ recruitment and development. Spot potential.” Similarly, Pastor H said, “We need to develop a strategy that will not just help us to spot the potential of young people but to help them develop their potential both spiritually and financially.” Senior and young leaders both agreed that a great need exists to develop a pattern to enhance leadership development. Without a clear pattern for leaders’ development, Bethel will continue to have difficulties in this area

After stating the need for effective mentoring, the respondents indicated some better ways to enhance the leadership development structure of Bethel Liberia National Missions. The data from the interviews and questionnaires revealed that senior leaders

opted for leaders to have a clear vision and structure for leader's development with a focus to invest in human resource development. Three of five senior leaders interviewed indicated that the way forward involved a clear blue print for leadership development, which begins with clear teaching on vision for leadership development. Young leaders offered their strong support for this position, because four of the five young leaders interviewed said the ministry really needed a structure to develop leaders. Senior leaders further mentioned that the ministry needed to have a structure for accountability. For example, Pastor C thought the best way involved having "A well-structured system in place to facilitate accountability and diligence on the part of mentors and mentees." The pastors, both senior and junior, also stressed the need for specified pattern for leaders' recruitment and development. All ten pastors interviewed opted for the need of a mentoring structure in the ministry:

There should be a specified pattern and structure for recruiting leaders in all local churches. The system should provide for observable and more or less definable traits and potentials as yard sticks for recruitment. Mentees should be willing to serve under a senior pastor mentors should be patient with young leaders as they observe their spiritual potential in order to help them develop. (Pastor A).

Pastor B said, "When the time is secured, gives mentee assignment, evaluates them, and established a level of accountability." Participants also stressed the need for mentors to release mentee in time.

### **Summary of Major Findings**

The data gathered from questionnaire and interview revealed the following major findings:

1. Senior and young leaders agreed that mentoring plays a very important role in the development of leaders and that mentees be more involved in deciding the flow or agenda of the mentor process.
2. Mentors' and mentees' understanding of the process of mentoring should be clarified through seminars, conferences, and other training means to enhance their mentoring relationships. In fact, those leaders in the rural parts of the country opted for more training on mentoring than those leaders in the urban areas.
3. Mentoring patterns of the ministry need to be revisited and put into structure in order to enhance the leaders' recruitment, development, and deployment patterns within Bethel.
4. Young leaders stressed the need for senior leaders to be more open and flexible during the mentoring process. These young leaders also stressed that senior leader should wise in their use of power during the mentoring process.
5. Senior and young leaders opted for investment into leaders' development through an effective mentoring program within Bethel.

## CHAPTER 5

### DISCUSSION

This research project focused on a desire to assist the Bethel churches of Liberia and other denominations in overcoming their fragile mentoring pattern and becoming a viable force for effective mentoring, especially as related to young leaders' development within their respective congregations. As a pastor and a trainer, I had been troubled by the way leaders discharge their responsibilities in their areas of assignment. Every time I went on the field to conduct training and saw these pastors discharging their responsibilities with little or no knowledge of their involvement, my heart was troubled and wanted to find a way to help them improve. Training would help these pastors, especially a mentoring program. If the pastors could get involved into an active mentoring program, it would help them to rediscover their leadership development pattern. The practice of effective mentoring would not just enhance their leadership development skills but also would add to the advancement and growth of the ministry in Liberia. In that way, transition between senior and young leaders would be very smooth and rewarding. In relation to the findings of this research, the development of young people is a need of the hour if leadership in Bethel Liberia Missions is to flourish. For the church to be a viable healing community and for her to set the leadership example for the nation in terms of raising leaders with great character, competence, and integrity, greater investment in leadership development through effective mentoring from a biblical perspective must occur.

The literature review in Chapter 2 discovered that mentoring was very important to leadership development from both historical and biblical perspectives. These

mentoring patterns of leadership development outlined in the literature review clearly note that leadership development rested not merely on mentoring but on effective mentoring relationships. If these mentoring patterns are applied aptly to leadership development strategies, the leadership development within the congregations certainly will change.

The findings outlined in chapter 4 suggested that during the study a shift occurred in the leaders' respective understandings of the impact of effective mentoring on individuals as well as organizations. They became more aware of the significance of effective mentoring relationships within the congregations of the Bethel Churches of Liberia. The achievement of this project can be linked directly to changing mentoring styles based on distribution of findings from the literature as outlined in Chapter 2 and the findings in the Chapter 4, as well. The findings illustrate mentoring strategies and describe ways to enhance leadership development pattern within the ministry.

In view of the responses from the investigational data and the literature, this chapter presents discussion regarding major findings and how those findings could impact or create practical mentoring models facilitate the leadership development of young people in the Bethel Churches of Liberia and other denominations. The data collected evidently shows that the Bethel Churches of Liberia are a good ground for the practice of mentoring, especially related to leadership development of young people. This convincing examination is seen from the leaders' strong desire to see the leadership development pattern improved in the ministry.



## **Major Findings**

Leadership development is a key component to any organization survival, supreme to the growth and continuity of the organization. The quality of an organization's leaders will determine the viability of said organization. The survival of an organization depends on its leadership. The need for leadership development pattern is important the Bethel churches. The problem concerned the lack of clear policies on the recruitment and development of young leaders. Due to these weaknesses, pastors/churches are left on their own to craft policies for recruiting and training leaders, especially young leaders. Pastors need to know that one way to keep the ministry viable involves investing in the lives of future leaders. Instead, recruiting and developing young leaders were left solely with the senior pastors' discretion.

Therefore, the purpose of the research was to develop a mentoring model to enhance the leadership development of young leaders by evaluating current practices of senior leaders within the Bethel Church of Liberia in order to strengthen the patterns of church leadership. In any organization, leadership stands as important. Everything in an organization begins and ends with leadership, and this assertion holds true both in religious and secular settings. Therefore, leadership development is not a choice but a must for all religious or non-religious organizations.

The findings of this study show mentoring as a key component in the development of leaders in any organization, especially regarding young leaders' development. From the data findings, this analysis is seen in the response of the participants who wholehearted characterized mentoring relationships as helpful tool in

the development of leaders. Half of the respondents described mentoring as very important for leadership development.

Without doubt, mentoring plays an important role in the development of leaders, especially young leaders within an organization. While the data clearly indicates the importance of mentoring, an understanding of how mentoring should be involved at various levels of the process is less clear. Therefore, I will address the findings related to the understanding of the process.

A second task involves analyzing the findings associated with the possible relationship between the mentors and the mentees in the relationship process, which stood out very clearly during the data analysis. Again, while the data indicates that such relationships *exist*, the data regarding leaders' levels of understanding related to the process of mentoring was less clear. Arriving at an understanding of what constitutes a mentoring relationship is a very important task.

### **Mentoring's Role in the Development of Leaders**

The findings of this study largely supported the place of mentoring in relation to leadership development. The ten pastors interviewed strongly established that the way forward for the ministry as related to leadership development was through mentoring. Eight of ten pastors interviewed agreed that mentoring was the way forward for the ministry, as indicated from their responses in the data collected. If eight of ten pastors—senior and juniors pastors—interviewed could say that mentoring was the way forward, then mentoring needs to be taken seriously as a matter of paramount importance. The literature as presented in Chapter 2 clearly supports this position as well. As such, the historical and biblical perspectives regarding mentoring mentor were key tools for the

development of leaders. The responses of participants, especially those from the urban areas, established that the way forward for leadership development in the Bethel church of Liberia was mentoring. A few of the respondents, specifically those from the rural areas, frankly said that they had heard about mentoring but had never practiced it. However, other respondents said much about mentoring because they were in the process of developing leaders on a daily basis in the churches. When asked about the basis of their mentoring knowledge, a good number of the respondents indicated that they had some mentoring knowledge, specifically the urban pastors. For the young leaders, they argued that they had some mentoring knowledge but were mostly from personal experiences gained from their predecessors or senior pastor, which some argued was not mostly effective. What stood out most among participants were the various types of mentoring relationships, accepted by both senior and young leaders.

The findings of this study were clearly supported by the review of literature found in chapter two of this study. The one type of mentoring relations prominent among responses of the respondents was one-on-one mentoring relationships. Respondents were not limited, but they did not talk about other kinds of mentoring relationship such as group mentoring, peer mentoring, and virtual mentoring. Their emphasis was mostly on individual mentoring. However, scholars in the study of mentoring generally agree that mentoring has a personal and relational nature. Notwithstanding, not everyone supports this position. Others such as Stanley and Clinton hold a different view. For example, Stanley and Clinton speak of “passive mentoring, which the mentee does not have a personal relationship with the mentor” (41). In addition, the relational nature of mentoring indicated that mentoring relationships also “take place through such things as

books, tapes, conferences, and videos” (41). This position was somewhat difficult for some of the respondents to understand. The respondents were at first skeptical from the onset of this study, but after the survey I noticed a shift in the attitudes of the leaders in relation to training and leadership development. Many of them did not know the importance of mentoring, but after the study they embraced the idea.

### **Mentors’ and Mentees’ Understandings of Mentoring Processes**

Mentors and mentees were asked to state their understanding of the mentoring relationships. Most of the respondents had some idea of mentoring experiences. The data established that eight of ten pastors interviewed were mentored by their senior pastors. Only one pastor indicated that he was not mentored by his senior pastor. For example, one of the respondents said, “I saw the need and made myself available” (Pastor B). Mentoring happens at different level in life. No matter where one finds himself, there is always some kind of mentoring relationship being practiced. Therefore, seeing the need and making myself available does not negate the fact of mentoring.

When respondents were asked to rate the effectiveness of these mentoring relationships, respondents were divided on this question. Most of the young respondents believed that the process was “not too effective,” while three of the senior respondents indicated that it was “very effective.” One respondent, Pastor B said, “I was never mentored, I saw the need and made myself available.” Shockingly, one of the senior respondents said he had never heard about mentoring. This lack of knowledge posed a need for the leaders of Bethel to do more in educating the pastors.

The surprise finding was that most of these ministers had mentoring experiences or had been mentored, albeit in an ineffective manner. As they noted, the mentoring

relationship was all about mentees obeying and submitting to mentors' control and or power. For some of these mentors, mentoring involved the use of power to control the mentee to do what he or she wanted and not what mentees desired, which was one contrast to the literature review. Scholars appeared to agree that mentoring was about helping the mentee reach his or her God-given potential and not about serving the mentor's agenda. Hendricks and Hendricks hold this position. Stressing the importance of an agenda for a mentee, they make the following clarification:

If you are trying to get somewhere, you've got to know where you are going and how you are going to get there. If you are trying to grow, or to help someone else grow, you have got to know what the learning objective is, and how you are going to accomplish it. That's what an agenda is.  
(195)

Mentoring is not about the mentor but about the mentee. If senior leaders clearly understand this principle, they would be well able to help mentees develop their potential for future leadership roles within their institutions.

I asked respondents to state their positions on power and mentoring. Seven of ten respondents did not respond to this question, but those who responded believed that power should be used in mentoring. Pastor E noted that power in relation to mentoring meant "exercising authority to bring mentees up through inspirations and encouragement," and Pastor B said, "Power in relation to mentoring brings up good people." The three respondents who held this position believed that the use of power could enhance the mentoring process in some ways. The process of leadership development is about people's empowerment and not about the demonstration of power over somebody willing to be tutored. In the words of Horsley, "Biblical leadership always seeks to empower other leaders" and never seeks to control them through the use

of power (Horsley 158). A leader is great not because of his or her power, but because of his or her ability to empower others to take over when they are gone. Leadership is about leaving a legacy for the next generation by training other leaders. As a result, the use of power to control the mentee should not be an option for mentors. Rather, power should be used to build up and not to destroy. As described in the literature review, this kind of leadership style hinders the development of African countries and African Christian organizations as well because of a great desire for power and control. Okesson, writes, “Power must promote life in order to accurately represent the divine” (Re-Imaging Modernity 187) and not for a selfish agenda. Therefore, having a mentoring agenda will help alleviate the use of power. When these principles are set in place, the mentoring process will be understandable and healthy because the problem of patrimonialism or tribalism has been a major challenge to Bethel’s leadership development pattern.

In addition, the Bible clearly emphasizes the need for leadership development. Countless of numbers of examples exist regarding how leaders such as Moses, Elijah, Jesus, Paul, and the disciples involved themselves in leadership development. These leaders were mindful of how they used the power given to them. Therefore, any leader engaging leadership development must do so by putting into practice these principles to enhance their leadership development skills.

### **Mentoring Structure and Mentors Needed**

The third major finding of this study strongly suggested the need for a mentoring structure within Bethel Liberia. The participants of this study indicated that the pattern for leadership development needs to be revisited and restructured in order to enhance the training and recruitment of leaders. For example, seven out of ten pastors interviewed

believed that the structure of Bethel's leadership development needs keen consideration. In fact, the data revealed this position as taken by all ten participating pastors. The findings revealed that the need for a structured mentoring program for leadership development was very important within the ministry:

We need to go back to a well-structured mentoring system because the current structured pattern for leader's recruitment and development is poor being left to individual pastors' leadership styles and personalities. In fact, the pattern is only structured at the point of licensing and ordination otherwise sporadic. (Pastor B)

Speaking of the need for a leadership development pattern, Pastor A also indicated, "[W]e need to have workshops to structure our leadership development pattern because what we have is very poor." These examples emphasize the serious need for a structure in Bethel's leadership development pattern. This demanding vacuum needs serious attention. When the leader development pattern is restructured, a clear guideline for recruitment such as a call, empowerment, deployment, and supervision and accountability stages is needed.

**The call.** A clear call from God for the mentee is needed, and the mentor should help the mentee discover or identify that calling. The literature review of this study clearly established that the theological and biblical basis of Christian leadership starts with a call from God. Leaders are called to serve the people to whom God has designated them whether in good or bad times. The findings of this study indicated that leadership is predominantly participatory; therefore, leadership is not about being authoritative. Effective programs might be helpful in order to spot the potentials of young leaders. Alongside these workshops, the mentors should depend heavily on the leading of the Holy Spirit through the process, without whom the work will be uncompleted.

Another means by which mentors can help mentees to identify their calling is through African norms distinct to African culture. Africans have unique ways special to African settings. For example, perhaps uncles might help their nephews by taking them for a walk and talking to them about tomorrow's agenda and how they did things when they were much smaller in life. Perhaps they might sit around the fire and discuss about tomorrow. Better still, they might tell the stories of old and how great men and women arose to prominence in their societies. Perhaps the older women might the younger women to be good wives and good citizens in the community. Perhaps they might gather around the fire and talk about issues that will help the youth to discover their call. These practices will help the young folks find direction for life. When a mentee feels called, the mentee should be allowed to choose his mentor, a position which Kathy Kram holds.

Kram discusses the advantages and disadvantages of this kind of mentoring relationships:

Any mentoring relationships initiated by assigning a protégé may not be as beneficial as mentoring relationships that develop informally due to personality conflicts and lack of true personal commitment because it was not formed on the initiative of the mentor and protégé. (40-43)

A mentoring relationship initiated by a protégé might not have as much impact as the one initiated by the mentor, because in a mentoring relationship, the protégé is being developed. Rather than assigning a mentee to a mentor, the mentor and mentee should connect through their own initiative. This position is strongly supported by the literature reviewed in this study. For example, when Jesus initiating his mentoring relationships, Jesus—not the disciples—made the decision. A good mentoring relationship involves bringing out the best in the protégé. When connecting with his disciples, Jesus used such phrases as, “Come and see,” “Come and follow me,” “Come and be with me,” and “Remain in me (Mk. 1:17, Jh. 1:46 and Jh. 15:4).” Coleman calls it the “principles of



selection.” When mentor and mentee connect, the motivation and influences can be very great as in the days of Christ. Respondents of this study hoped to see leaders well prepared and ready to take leadership roles within the ministry.

**Empowerment.** Establishing the young leaders’ calls to ministry is not adequate for their development. This establishment must move to the next stage of the process of training and preparing the mentee. The empowerment of the young leader is one of the keys to his or her development. When Jesus called his disciples, he trained and furnished them with information, knowledge, and skills over a period of three and a half years. Clintons says, “Leaders are shaped by deliberate training and by experience.” (15). This shaping was the focus of Jesus when he called these young men to follow him. The lives of these disciples were shaped during their three years stay with Jesus.

Empowering the mentee happens at different levels, especially within an African culture. One way empowerment can happen is through the one-on-one approach, which fits right into the African culture. This style of empowerment, although it looks like it came from the West, has a strong root in African cultures. For example, a son will walk with his father to learn some cultural norms, and a daughter will walk with her mother to learn to be a good girl, a good wife, and good person in the community. Through doing these activities together, the child is empowered and is able to develop leadership qualities. African mentoring often is conducted by the mentee carrying out activities that will enhance his or her leadership development and is strengthened by the entire body by actions in everyday facets of life. Mentoring is a relationship framework for the development of leaders, especially young leaders. As such, when older mentors take an individual into their home, a form of foster parenting can help said individual to learn

under their guidance as they develop skills. Perhaps an older person might live in a way that could demonstrate a better life to help a child to learn something from that person. Taking a mentee to live with the mentors has been a practice of old. When Jesus wanted to train the twelve disciples, he told them to follow him, to come and live with him. This principle resonates with biblical principles and will not be wrong when used in a biblical context. While some of the practices in West Africa are not biblical, such as the *poro* and *sande* societies, some good cultural norms could be used to help with mentoring relationships. Some of these norms include the aspect of teaching the young men and women to be good husbands and wives and law abiding citizens and to be respectful to older generation. All of these attitudes help the development of leaders, especially young leaders in an African context. However, from a Christian perspective, the mentor always should try to lead the mentee to a relationship with Jesus—this aspect of mentoring is the aspect to which most mentoring relationships fall short in Africa. This empowerment runs over a period of time as was highlighted by the participants in this research.

Most of the participants claimed that for the leaders of the churches of Bethel to be effective, they must be prepared thoroughly over time. Respondents also indicated that leadership is about “peoples’ development” (Pastor H) Once the mentee has been identified, the process of empowerment begins. As one of the respondents said, “It is a relationship framework for learning and developing” (Pastor A). For Horsley, “Biblical leadership always seeks to empower other leaders” (158). Therefore, if the churches of Bethel Liberia Missions are to develop leaders to meet contemporary demands and impact their generations as indicated in this research, the leader must be thoroughly trained and furnished. Mentoring is not about the mentor’s use of power or a time for the

mentor to be empowered. Rather, mentoring involves time to empower the mentee and not to be more concerned about submission and submissiveness. That empowerment goes beyond skills and knowledge to the spiritual realm, where the mentee is led to have an experience with the master mentor, Jesus Christ. The goal of mentoring is not only to empower mentee but to also lead him or her to a relationship with Jesus.

**Deployment.** Releasing the mentee to exercise what he or she has learned demonstrates the mentor's strength. Mentors are tempted at times to think that once they empowered a mentee, especially from an African perspective, the mentee should serve them for some time. In this way, the mentee pays back what was spent by the mentor or the organization. However, this practice is unacceptable according to the information presented in the literature review, which indicates that when leaders were empowered, they were released to exercise their abilities. For example, Jethro empowered Moses and left him to function freely and fully. Moses empowered Joshua and released him to exercise his talents. Jesus and the apostle Paul did the same with regard to leaders' deployment. When Jesus trained the disciples, Matthew chapter 10, describes that they were sent two by two. When Paul released Timothy, he said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men (*women*), who shall be able to teach others also" (2 Tim. 2:2, KJV), which is the scriptural basis of this study.

The findings from this study and the literature review obviously set forth the need to release the mentee after he or she has been empowered, also strongly supported by the theological and biblical basis of this research. One of the respondents calls this "Hands-off mentoring." Hence, if leaders are going to impact their generations and leave a mark

in their generations, they must be willing to release the mentee and should do so in time and do away with the old system of patrimonialism, in which the leader wants to keep everything including his or her subjects.

**Supervisions and accountability.** The leadership development structure is incomplete without supervision and accountability. When a mentoring program is established, a strong level of supervision and accountability both on the part of the mentor and the mentee is needed. The mentor must be accountable to a higher body as they work with mentee, and when mentee is deployed, the mentor must make sure to check his progress and development on a daily, weekly, and monthly basis. In that way, the process of leadership development will continue, which will lead to effectiveness in mentoring.

The literature indicates that supervisions and accountability is good for both the mentor and the mentee. For example, Stanley and Clinton assert that “empowerment may be weakened due to the lesser effect of personal relationship and accountability” (128). As mentioned previously concerning African parents supervising their married daughters, when the parents find problem, they quickly intervene to help solve it. Doing this every year helps to protect and keep the relationship growing strong. Notwithstanding, when the parents find problems, they will intervene quickly to solve that problem either by speaking to their daughter or engaging the husband to find out the causes and solutions. Establishing a level of supervision and accountability will help to guide and protect the mentee and keep the mentoring relationship in place.

The findings from this study indicated that establishing a level of accountability will help mentee succeed. For example, one of the respondents said, “A well-structured system should be in place to facilitate accountability and diligence on the part of mentees” (Pastor C) as they are released to function freely and fully in their areas of

assignment. In fact, any mentoring program that does not have as system of supervision and accountability is not effective at all.

### **Mentors' Flexibility with Mentees**

The findings and the literature review of this study revealed that one way by which Bethel's mentoring program will be effective is for mentors to be flexible with mentees. Being flexible with mentees will lead not only to commitment and submission to the mentoring process but also will enhance the mentoring process and the leadership development pattern of the ministry. Each of the study pastors identified the importance of mentors' flexibility during the empowerment of the mentee. The pastors reported that the flexibility of the mentor during the mentoring process was vital to the development of the mentee.

The findings also revealed that senior and junior leaders were divided over some issues about leadership and mentoring. The senior leaders thought of leadership as more about decision making while junior leaders thought of leadership as more about providing services and setting examples with lifestyle for others to see and follow. Still on leadership, the young leaders also looked at leadership as more of democracy, and the senior looked at leadership as more of participatory, which raises concern for the development of leaders. To find a common ground requires a good teaching on the subject. Concerning mentoring, the young leaders wanted more examples from the senior leaders, such as living a life that will encourage others, especially young people to see and follow. However, the senior leaders on the other hand, were more concerned about submission, obedience, faithfulness, and punctuality of the mentee. Since the benefits of mentoring are so huge, mentor and mentee need a good understanding of the process. In

that way, mentors and mentees will be able to work together as they develop leaders and thereby cut down on some of the challenges confronting the process such as poor supervision, lack of commitment and faithfulness, mentor toughness, and unnecessary use of power. Power must be used to influence mentee's actions and not to control or force the mentee to serve mentor. When these things are understood well, then the mentoring process will be helpful and will enable the mentee to avoid mistakes, develop skills, access the resources of the older leaders, and develop confidences in the ministry as well. However, one way to solve some of these differences might be to conduct a thorough time of teaching for both senior and young leaders with the aim of clarifying the meaning and focus of mentoring.

The literature review confirmed the importance of mentors' flexibility. Thrill and Cowart, McElrath and McNicol believe that mentoring is a complex relationship and involves turns and twisting. Cowart calls it a "fluid relationship" (52). Therefore, for the practice of mentoring to be effective and rewarding, adjustment or flexibility in the process is very important, which is a major component of leaders' development process.

### **Effective Mentoring Programs**

The need for an effective mentoring program was eminent in the responses of these subjects. The responses from the subjects strongly supported the need for investing into leaders' development through an effective mentoring program for the enhancement of the leadership development pattern of the ministry. In order for Bethel to have an effective mentoring program subjects clearly must have an understanding of the nature, type, and pitfalls to avoid during the process.

Understanding the nature of mentoring will enhance the leadership development pattern. Speaking about the nature of mentoring means understanding what makes up the mentoring relationships. The literature of this study speaks of mentoring as a means of transferring information, wisdom, skills, and knowledge from mentor to the mentee.

First, the mentor serves as “a source of information for the mentee” (Hendricks and Hendricks 3042). The mentor certainly knows skills that the mentee does not know. He or she knows skills about life, career, and/or profession that the mentee does not know because of his or her level of experience and maturity.

Second, the mentor provides wisdom for the mentee during the process of the relationship. The mentor helps the mentee discover his or her next move by giving a sense of direction. One of the respondents indicated that mentoring helps the mentee to avoid the mistakes of the mentors because the knowledge and wisdom he or she is going to receive from the mentors.

Third, the mentor promotes specific skills and knowledge that enhances the development of the mentee’s skills. The mentee enters the relationship with certain ways of doing things or certain behaviors. The mentor serves as a sounding board and someone upon whom the mentee can depend to develop his or her potential. Working with a mentor gives the mentee the opportunity to see holes where others fell, and it enables him to sharpen his skills and develop confidence.

Fourth, mentoring is not about the empowerment of the mentor but the mentee. The whole focus is to empower the mentee in order to make him or her effective and efficient. The empowerment starts the moment the mentee gets in contact with the mentors, which mainly involve skills and knowledge development. The process is being

made firm as the mentor continues to give information that could help to develop the skills and knowledge of the mentee. The whole idea of empowerment goes beyond skills and knowledge development as has been in the case of many mentoring relationships in Africa. It also involves building the person spiritually and financially as well. This process is mostly spiritual because the Holy Spirit does the work through the mentor and the mentee. Without the work of the Holy Spirit, the third person of the Trinity, the process will be incomplete because the goal will not be met, leading the protégé to have a relationship with God. Empowerment also implies a healthy understanding of power to be used, which is a major hindrance to leadership development. Empowerment is completed as the mentor releases the mentee to take on leadership roles, which has been a major weakness in our African mentoring relationships context.

Actually, mentoring is not an easy task. It requires time, resources, and commitment both on the part of the protégé and the mentor. Therefore, mentoring is to be practiced with the utmost care and commitment. The practice of effective mentoring goes beyond understanding the nature of mentoring to understanding the various types of mentoring relationships and avoiding the various pitfalls to the process. Respondents' understandings of mentoring were limited to personal mentoring relationships, as has been discussed in previous paragraphs. For example, one respondent said, "Mentoring is a relationship framework for facilitating the development of someone by a more experienced person who shared experiences and skills" with the mentee. Once mentors and mentees have a clear understanding of the various types of mentoring relationships, they will be able to use them successfully. The application of these skills will enrich the mentor's leadership development patterns. As mentors and mentees increase their



understanding of the nature and various types of mentoring, they can avoid the pitfalls that could hinder the mentoring process.

### **Summary**

Mentoring is important, but it cannot be over emphasized for every leadership development situation. I cannot assume that all the men and women who have been mentored have turned out to be the best, nor can I conclude that all the successful leaders in history are only those persons who have been mentored by their predecessors. However, I strongly assert that mentoring is one of the easiest and proficient ways to develop leaders. Therefore, institutions and churches are advised not just to practice mentoring but to establish effective mentoring program that could enhance their development of leaders, which will lead to institutional improvement and create productivity, sustainability, and continuity.

Mentoring may not be the only way to develop leaders, especially young leaders. Nonetheless, the findings of this study strongly suggest it as the most effective means to develop leaders in organizations. Furthermore, that position is strongly supported by the literature in Chapter 2 and the data findings in Chapter 4 of this study. The mentoring relationship provides the mentees with experience, skills, and knowledge enabling him or her to be more effective in the field of leadership.

### **Implications of the Findings**

The findings of this research project suggest the need to implement a mentoring program for the leaders of our churches in Liberia. Bethel Liberia Churches and other denominations in Liberia and around Africa and the world would benefit from the

implementation of an effective mentoring program that could be used to enhance the leadership development in our congregations and/or organizations.

The principles outlined from this research could be of great help if properly applied to various settings of leadership development, especially with in Bethel's congregations. If the goal is leadership development, mentors must prepare to mentor with a clear purpose and focus, namely leadership development with especially young leaders within our congregations. Having a general mentoring program may have some impact. Nonetheless, in order for the process to be more impactful, mentors should focus upon mentees' needs and goals with the hope to develop said mentee to maximum productivity for church and/or organizational impact. As discovered in the data and literature review, mentoring does not happen precisely on church or organizational levels but individual leaders' levels within the churches or organizations. While organizations can implement mentoring programs across departments to become more effective and efficient or to reach its goals, mentoring generally boils down to the individuals' development. The development of individual skills eventually impacts organizational productivity and effectiveness. Therefore, mentoring is a key form of leadership development strategies for organizational benefits. Churches and organizations that use mentoring to reach goals and increase effectiveness provide a source of maturity and development for their leaders, which eventually increase organization development and productivity. Effectiveness gained by mentoring individuals is the premise of observation by Gibbs, Coleman, and Stanley.

The literature in Chapter 2 discussed implementation of a mentoring program in Christian organizations as a means to mentor individuals. Although the literature

examines the impact of mentoring individuals on the overall organization, the applications to organizations are transferable. In this way, on an organizational level, for Christian communities mentoring knowledge can be transferrable. The findings and implications of this study should encourage more research on how to implement organization mentoring programs for churches and religious institutions. The need for leadership development is paramount to the growth of any organization. One of the most effective means of leadership development is through mentoring. Furthermore, behavior patterns of mentees will be noteworthy to observe during the mentoring process. Bethel Liberia could benefit from such research.

Since mentoring works mostly on the individual level, mentor flexibility is important for the enhancement of the process. The need for the mentor to be flexible in the process of mentoring is very important because it is hard working relationship. In this hard-working relationship, a one-sized-fits-all mentoring model is not advisable because it creates the enticements to see everyone as the same, ignoring the need for unique attention and encouragement for struggles and concerns of individual's mentor.

This study also implications for the Bethel Church of Liberia, as well. If Bethel intends to continue growing and impacting the nations, it must help its pastors and leaders become more aware of their need for mentoring. Bethel must provide mentors who can help pastors and young leaders in key areas of mentoring. This decision would take a commitment by the leaders of Bethel Liberia Missions to find qualified mentors and connect them with the pastors and leaders of churches in the field. If those kinds of people or resources are not available, Bethel may wish to train pastors to mentor one another, using a similar set up to this study.

### **Limitations of the Study**

This study could have been strengthened by a longer period of observation and interaction with the ministers. This time could have been used to detect the impact of effective mentoring on the lives of young and senior leaders and on the congregations as a whole. While early indications showed that mentoring had positive impact on individual leaders and organizations, the long-term impact will not be known for several years.

A second limitation involves realizing that developing young leaders is a complex issue, which means that many developmental realities were not considered within the scope of this research project in terms of the monetary and social realities.

Another limitation of the study concerned attempting to shift a leadership development within the framework of a dissertation project, especially with participants who lack quality educational experiences.

People in the rural parts of the country tend to be suspicious of education or educated people, and I heard several people refer to themselves this way: “me, I am not book-man,” in other words, the individual means he had never been to school and so did not have time.

A final limitation to this dissertation project is the lack of women in this study, which posed a serious gender imbalance. However, gender imbalance is not a major issue in African culture. The lack of gender participation in this study does not in any way ignore the significance of women within the African culture.

### **Unexpected Observations**

Most surprising in the study was a discovery of a highly educated change in the ministry since the onset of the ministry. The education levels of these ministers were astonishing, but I found them unwilling to work together to develop something that others could use to enhance their leadership development, probably due to a weakness on their part or the lack of funding and willpower to do so.

Second, no respondents mentioned anything about the mentoring process leading the mentee to experience a relationship with God. In fact, senior leaders were more concerned about the mentee submission and/or obedience to the mentoring process, mostly due to their desires for power and control.

Third, all of the senior ministers interviewed indicated that they were in some way mentored by their senior pastors, which was good. In light of this realization, I felt troubled that more of the pastors did not feel compelled to continue the tradition of mentoring. In fact, when asked how they recruited new leaders, they could not clearly state their methods. Only few of the respondents were able to state their leadership recruitment pattern, specifically those in the urban area. While they had the initial knowledge of mentoring principles, they needed a practical explanation of how to use them in their leadership development patterns.

### **Recommendations**

Many churches and organizations could benefit from the findings of this research project on effective mentoring relationships and building an effective and efficient way of developing leaders, especially young leaders. Churches, pastors, and organizations who desire to take a mentoring approach to ministry can benefit by utilizing the findings as a

tool to help them develop and shift their leadership capacity. These churches, pastors, ministers and ministries including organizations can take these biblical and theoretical principles to enhance their leadership development strategies thereby adding to the development of their organizations.

When the leader development structure is put into place, clear criteria for recruitment such as a call, empowerment, deployment, and supervision and accountability must exist.

#### *Stage One—Mentor Helping Mentee Establish His or Her Call*

A clear call from God for the mentee must exist, and that mentor should help the mentee establish or identify that calling. When a clear call exists, mentor and mentee can work on the way forward. When a mentee with a clear call connects with a good mentor, the motivation and influences can be like in the days of Christ. Respondents of this study hope to see leaders well prepared and ready to take leadership roles with in the ministry.

#### *Stage Two—Empowerment Must Be Handled Well*

Establishing the young leaders' calls to ministry is not sufficient for their development. The establishment must move to the next stage of the process, classified by training and preparing the mentee. The empowerment of the young leader is one of the keys to his or her development. When Jesus called his disciples, he trained and furnished them with information, knowledge, and skills over a period of three and a half years. Clintons says, "Leaders are shaped by deliberate training and by experience" (15), which was the focus of Jesus when he called these young men to follow him. The lives of these disciples were shaped during their three years stay with Jesus. Therefore, mentors should emphasize and prioritize the need for empowerment of the young leader. Data revealed

that for the leaders of the churches of Bethel to be effective, they must be thoroughly prepared over a period time, Pastor H noted, leadership is about “peoples’ development,” which has a strong support. Horsley says, “Biblical leadership always seeks to empower other leaders” (158). Empowerment is not limited to skills, knowledge, and information but also finances. Therefore, if the churches of Bethel Liberia Missions are to develop leaders to meet contemporary demands and impact their generations as indicated in this research, the leader must be thoroughly trained and equipped

### *Stage Three—Placement Must Be Well Handled*

Releasing the mentee to exercise the new learning demonstrates the strength of the mentor, and that placement must be well handled. Mentors are tempted at times to think that once they empowered the mentee, especially from an African perspective, the mentee should serve them as long as they have been trained as a way to pay back what was spent by the mentor or the organization. The literature review shows how mentors have trained and released mentees to exercise their skills and abilities. For example, Jethro empowered Moses and left him to function freely and fully, Moses empowered Joshua and released him to exercise his talents, Jesus empowered the disciples and released them, and the apostle Paul did the same with regard to leaders’ placement. When Jesus trained the disciples, Matthew chapter 10 describes that he sent them two by two. When Paul released Timothy, he said, “And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men (*women*), who shall be able to teach others also” (2 Tim. 2:2, KJV), which is the scriptural basis of this study.

The findings from this study and the literature review strongly support releasing the mentees after they have been empowered. This release helps mentees not only to

exercise their gifts and what they have learned but also to help them produce other leaders as well. Therefore, if leaders are going to make impact on their generations, they must be willing to release the mentee and should do so wisely.

#### *Stage Four—Supervision and Accountability*

The leadership development structure is incomplete without supervision and accountability. The mentor must be accountable to a higher body as they work with mentee and mentee must do the same. When mentee is deployed, the mentor must make sure to check his progress and development on a periodic basis. In that way, the process of leadership development will continue, which will lead to effectiveness in mentoring and the chain of leadership will be continued.

The literature review of this study shows that enactment of a good supervision and accountability strategies helps the mentor to build trust but also helps the development of the mentee. Stanley and Clinton, speaking of accountability, write, “Empowerment may be weakened due to the lesser effect of personal relationship and accountability” (128). Therefore, employing a level of supervision and accountability helps to guide and protect the mentee and keeps the mentoring relationship. This work also helps to enhance the development process of the young leader. Since supervision and accountability enhances leadership development and productivity, any mentoring relationship that does not have a system of accountability and supervision will not be effective at all and may cause the relationship to break down.

#### *Stage Five—The Mentee’s Careful Handling of the Period of Nurture.*

The mentoring process will be incomplete if mentee is not willing to submit to the mentoring process. The process is unique and requires commitment on the part of the



mentee. Without proper care during the mentoring process, the whole process could be hindered. The study revealed that one of the main hindrances to the development of young ministers was the lack of commitment on the part of mentees. Pastor A mentioned that one of the causes of mentoring problems was the “Lack of faithfulness and submissiveness.” Pastor B and H mentioned words such as “commitment,” “obedience,” and “clear focus.” For the mentoring process to be effective and efficient, mentees must make every effort to submit to the mentoring relationships.

### **Postscript**

Completion of this research project has yielded many benefits to my desire for leadership development, especially as it relates to young people’s development for future leadership roles. *Mentoring* is now a key word in my leadership vocabulary, which otherwise could not have become so interesting had I not engaged the subject.

My encounters during this research project challenged me to find ways to mentor others in whatever area of leadership role I find myself today and in the future. I will continue to explore mentoring in order for me to learn more for future application to ministry and other areas of life. I am looking forward further to researching mentees’ behavior patterns during the mentoring process and organizations’ readiness for the development of young leaders. Besides, I also am looking forward to following and building on the work of those senior leaders who have provided good leadership styles in the ministry relating to mentoring.

Through the research project, they began to believe that the idea of effective mentoring, especially as it relates to investing in the lives of young leaders, not only will

impact the lives of these young people and their involvement in ministry but also will take the ministry to the next level.

I pray that the Lord will aid us in understanding and growing in the knowledge of mentoring so can pass it on to younger generations who will in turn passes it onto others. I hope and pray also that those experiences will lead to a desire for developing effective mentoring relationships within Bethel Liberia Missions and other churches and organizations as well as the nation of Liberia. I am especially looking forward to applying mentoring insights to developing young leaders not just within Bethel but also in churches, ministries, and the nations as well.

I believe that mentoring leaders is one of the keys to effective leadership development. It enhances the abilities of leaders and development of the churches, organizations, and more so will contribute to the expansion and growth of the kingdom of God, change lives, and motivate development in the nation of Liberia. Finally, mentoring young leaders will help keep the chain of leadership and connect current generations with future generations as did the early leaders in churches and organizations.

## **APPENDIX A**

### **COVER LETTER TO PARTICIPANTS**

The research project focuses on leadership development through effective mentoring relationships within the Bethel Church of Liberia.

Dear Senior Leader:

I greet you in the name of our Lord and Savior, Jesus Christ.

I am currently working toward the completion of a Doctor of Ministry degree at the Asbury Theological Seminary in Wilmore, Kentucky, United States of America.

I am Rev. Jacob Meiporkoyah-Paye, founder and senior pastor at the Bethel City of Hope Church, located in City View, Lower Johnsonville.

Your name was recommended to me by the vetting committee as a possible candidate for this research project, which is toward developing a mentoring model that will enhance the development of young leaders within the Bethel Church of Liberia through effective mentoring relationships.

The goal of this research is to have a better understanding of current mentoring practices and how those practices might be usable to enhance the development of future leaders within Bethel.

Therefore, you have been named as a candidate for this study because of your vast experience as a senior minister who has been working with leaders over the years.

I would like to have a one-on-one interview with you after the completion of a short questionnaire to explore the nature of your relationships with those leaders/young leaders that you have mentored during your years of faithful services in the work of the Lord.

During the interview, there will be an audio/video recording and the interview may not last for more than 45 minutes.

In view of the above, please note that your participation is voluntary and that you are free to leave the study at any time. Please also note that you are not to answer any question that you don't want to answer. To indicate your willingness, please sign the attached form.

The moment I receive these forms from you, I will call you to schedule the interview and that will be done five days prior to the date of the interview.

Besides, I will send you the questionnaires of the interview to help you prepare before we meet for the interview. Please note, this is very important, all the information that you will share with me during this interview, will remain private and will only be used for the purpose of data analysis. In fact, your identity will remain a secret and will not appear on any of my report.

As your fellow laborer in the army of the Lord, I appreciate you for the hard work you have been doing for the Lord, especially as it relates to leadership development.

I strongly believe your participation in this research project will not just result to a better understanding of how to best help our young ministers prepare for the work of ministry but it will also enhance the leadership development pattern of Bethel.

Many thanks for your willingness to participate in this research project.

In His Service,  
Rev. Jacob Meiporkoyah-Paye

## **APPENDIX B**

### **BETHEL SEMI-STRUCTURE QUESTIONS PERMISSION FORM**

I, \_\_\_\_\_  
give my permission to be interview by Rev. Jacob Meiporkoyah-Paye, founder and senior pastor at the Bethel City of Hope Church, located in City View, Lower Johnsonville.

I understand there is minimal risk to me and that all my response to this project will remain completely private. I have the right to withdraw from this study at any time.

For further information and clarification you may contact me on the following cell numbers: 0886804925/077325079

I have read the requirements and have agreed to participate in this research project.

Signed \_\_\_\_\_ Date \_\_\_\_\_

## APPENDIX C

### BETHEL SEMI-STRUCTURED INTERVIEW QUESTIONS

Background Information (Kindly complete this section before the date of the actual interview)

1. When did you become a pastor of Bethel? \_\_\_\_\_
2. What role are you currently playing in your local church?
3. Which area is your church located? A. \_\_\_\_\_ Urban    B. \_\_\_\_\_ Rural

#### Bethel Semi Structured Interview Questions

##### Research Question # 1

1. How do you understand mentoring?  
Follow up question: Where have you mentored others?
2. What are some of the strategies you used to recruit and mentored others?  
Follow up question: Which strategy has been the most effective in mentoring others?
3. How do you understand mentoring?
4. How do you understand power in relation to mentoring?
5. What do you want in someone who is going to be mentored by you?

##### Research Question # 2

6. What are some of the things that did not work effectively in mentoring young leaders?
7. What are some of the most effective methods you have used to develop leader?
8. What are the things we need to do in order to help the future leadership development?  
Follow-up question: What do you think of current structured pattern for leaders' recruitment and development? Please explain.
9. What could be some better ways to develop young leaders within Bethel?  
Follow-up question: Can you provide two or three examples of how leaders should be recruited and develop within Bethel taking into consideration biblical and theoretical analysis of mentoring?
10. Do you have any additional comment in relation to the practice of leaders' development?

## **APPENDIX D**

### **LETTER OF CONSENT**

#### **Bethel Structured Questions for Mentees**

##### **(Bethel Young Leaders)**

Dear Young Leader:

I am a Doctor of Ministry candidate at the Asbury Theological Seminary and doing a research on leadership development with special emphasis on effective mentoring relationship. I am investigating the impact of current mentoring models on the development of young leaders within the Bethel Church of Liberia.

I would like to survey ten (10) young leaders/pastors that have had the experienced to be nurtured by their senior pastor over the years in to leadership role within the church. Would you consider participating by completing an interview and the attached questionnaire designed to be completed within thirty minutes?

The focus of this project is to find out the impact current leadership development strategies is having on the development of young leaders. It is expected that you will give me your honest and impartial opinion based on your ministry experience, which will help in developing an effective mentoring model that will enhance our leadership development within Bethel.

The data collected will be anonymously analyzed. The data will not contain any identity of individual participants. In fact, I will destroy the individual surveys within three months and keep the anonymous data until the research is completed.

I realize that your participation is voluntary and I greatly appreciate your willingness to being a part of this project. To indicate your willingness to participate in this survey, kindly sign the permission form authoring me to work with you. Please don't hesitate to contact me for further clarifications through my mobile number: 0886804925/077325079.

Thanks for your willingness to participate.

In His Service,

Jacob Meiporkoyah-Paye

## APPENDIX E

### BETHEL STRUCTURE QUESTIONS PERMISSION FORM

I, \_\_\_\_\_  
give my permission to participate in this research project of Rev. Jacob Meiporkoyah-Paye, founder and senior pastor at the Bethel City of Hope Church, located in City View, Lower Johnsonville.

I understand there is minimal risk to me and that all my response to this project will remain completely private. I have the right to withdraw from this study at any time.

For further information and clarification please contact me on the following numbers:  
0886804925/077325079

I have read the requirements and have agreed to participate in this research project.

Signed \_\_\_\_\_ Date \_\_\_\_\_



## APPENDIX F

### BETHEL STRUCTURED QUESTIONS

**Purpose Statement:** The purpose of the research was to develop a mentoring model to enhance the leadership development of young leaders by evaluating current practices of senior leaders within the Bethel Church of Liberia in order to strengthen the patterns of church leadership. This survey was intended to explore the extent to which current leadership development strategies are impacting the development of young leaders with the hope of developing a model that could create awareness for and/or enhance the leadership development pattern within the Bethel.

**Research Questions:**

1. What strategies are currently used by senior leaders of the Bethel Church of Liberia to recruit, train and develop young leaders through mentoring relationships?
2. How are these current strategies impacting—negatively or positively—the mentoring relationship of young leaders in the Bethel Church of Liberia?

**Research Design: Combined Triangulation Mixed Method Design**

Please note that your name and answers will remain confidential and will only be used for the purpose of data analysis. Thank you very much for your willingness to participate in this project.

**Part I. Background Information**

1. What gender are you?
  - 1.1 \_\_\_\_\_ Male.
  - 1.2 \_\_\_\_\_ Female
2. Please select an age group that you fall in on the scale below:
  - 2.1 \_\_\_\_\_ 20-30
  - 2.2 \_\_\_\_\_ 31-40
  - 2.3 \_\_\_\_\_ 41-50
  - 2.4 \_\_\_\_\_ 51-60
  - 2.5 \_\_\_\_\_ 61-70
3. Please indicate your marital Status.
  - 3.1 \_\_\_\_\_ Single
  - 3.2 \_\_\_\_\_ Married
  - 3.3 \_\_\_\_\_ Widowed
  - 3.4 \_\_\_\_\_ other (Please specify) \_\_\_\_\_.
4. Educational Level (Note: this is just for data purpose)
  - 4.1 \_\_\_\_\_ No High School
  - 4.2 \_\_\_\_\_ Primary
  - 4.3 \_\_\_\_\_ Secondary
  - 4.4 \_\_\_\_\_ Bachelor
  - 4.5 \_\_\_\_\_ Master

5. Which of the following indicate your area of residence?

5.1 \_\_\_\_\_ Urban

5.2 \_\_\_\_\_ Rural

6. What are your current ministerial credentials?

6.1 \_\_\_\_\_ Pastor without license

6.2 \_\_\_\_\_ Licensed minister

6.3 \_\_\_\_\_ Ordained Minister

7. What is your role in your local church?

7.1 \_\_\_\_\_ Leader

7.2 \_\_\_\_\_ Associate Pastor

7.3 \_\_\_\_\_ Assistant Pastor

## **Part II. The important of church leadership development.**

1. How long have you been in leadership role within your church?

1.1 \_\_\_\_\_ 5 to 10 years

1.2 \_\_\_\_\_ 11 to 20 years

1.3 \_\_\_\_\_ 21 to 30 years

1.4 \_\_\_\_\_ 31 to 40 years

2. What area of church leadership are you currently serving?

1.1 \_\_\_\_\_ associate pastor

1.2 \_\_\_\_\_ assistant pastor

1.3 \_\_\_\_\_ Lay Leader (Elder, Deacon or Ministry Head).

3. What style of leadership do you hold or believe?

4. Briefly describe your style of leadership.

5. What is your current involvement in the development of leaders as a young minister? Please explain.

6. How were you recruited in to ministry? Briefly explain

7. How effective was these methods? Please explain.

8. Please suggest some methods which you believe could be effective in developing or recruiting leaders within Bethel.

## **Part III. Mentoring knowledge**

1. Have you ever heard the word "Mentor"?

1.1 \_\_\_\_\_ Yes.

1.2 \_\_\_\_\_ No.

2. If "Yes," please explain in a brief statement what you know about mentoring.

3. How would you rate your knowledge of mentoring in the Bethel Church of Liberia on the scale below?

3.1 \_\_\_\_\_ Very good

3.2 \_\_\_\_\_ good

3.3 \_\_\_\_\_ poor

3.4 \_\_\_\_\_ Very poor

4. What could be the basis for your mentoring knowledge?

4.1 Observational Experiences

4.2 Personal Experiences

4.3 Information gathered from books on mentoring

4.4 Information from conferences and seminars

4.5 others (please explain) \_\_\_\_\_

5. What experience have you had with regards to mentoring? Please explain.

6. Were you mentored by your senior pastor?

6.1 \_\_\_\_\_ Yes.

6.2 \_\_\_\_\_ No

7. If "Yes," How effective was it or has it been?

7.1 \_\_\_\_\_ Very effective

7.2 \_\_\_\_\_ mostly effective

7.3 \_\_\_\_\_ slightly effective

7.4 \_\_\_\_\_ not effective at all

8. What do you think are some of the benefits of mentoring? Please list few.

9. Where you mentored in to minister leadership role?

9.1 \_\_\_\_\_ Yes.

9.2 \_\_\_\_\_ No.

10. If "Yes," how well were you mentored into ministry?

10.1 \_\_\_\_\_ Very well

10.2 \_\_\_\_\_ Mostly Well

10.3 \_\_\_\_\_ Slightly well

10.4 \_\_\_\_\_ Not too well

11. Have you ever mentored someone since you became a leader?

11.1 \_\_\_\_\_ Yes.

11.2 \_\_\_\_\_ No.

12. How will you grade the leadership development of Bethel as a local church?

12.1 \_\_\_\_\_ very good

12.2 \_\_\_\_\_ good

12.3 \_\_\_\_\_ poor

12.4 \_\_\_\_\_ very poor

13. Have you heard about mentoring within Bethel? Please select all that apply to you.

- ☐ 13.1. I have been involved with mentoring but not structured. I need more help with my style of mentoring.
- ☐ 13.2. I heard about mentoring but need more explanations and teaching.
- ☐ 13.3. I heard about mentoring but I have never tried it.
- ☐ 13.4. I need more workshops and seminars on mentoring in order to learn more about and how it is practice.
- ☐ 13. 5. I never heard about mentoring but will like to know more about it.

14. How do you understand mentoring?

15. How do you understand power in relation to mentoring?

16. How can we develop a structured mentoring style within Bethel?

17. Any last comment(s)?

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